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# APHORISMS



# APHORISMS

FROM THE WRITINGS

OF

HERBERT SPENCER

SELECTED AND ARRANGED BY

JULIA RAYMOND GINGELL

*SECOND EDITION, REVISED*

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“We have to deal with Man as a product of evolution, with Society as a product of evolution, and with Moral Phenomena as products of evolution.”—*The Principles of Ethics*, § 193.

“Evolution can end only in the establishment of the greatest perfection and the most complete happiness.”—*First Principles*, § 176.





Since the year 1862, when *First Principles* was published, Mr. Herbert Spencer has had impressed upon the cloth sides of that and all the other volumes constituting the "Synthetic Philosophy," a diagram or symbol, devised by himself and drawn by Mr. J. R. Clayton—a copy of which is given on the opposite page and on the outside of this book—emblematic of Evolution. The following is a description of it—

Beneath are crystals representative of the igneous rocks that have their source in the interior of the earth, and of the debris of which the geological systems are built up that constitute the solid crust of our globe. Superimposed are the alluvial soil and recent mould. Springing from the latter are two forms of vegetable life—a *Cryptogam* (non-flowering) and a *Phænogam* (flowering) plant respectively. The latter is a dicotyledon, the highest form of vegetable life. This appears in leaf, bud, flower, and fruit, the seed dropping from the capsule. Feeding upon the flowering plant is a form of invertebrate life. Creeping up the stem of the plant is the *larva* (caterpillar); suspended from the central part is the *pupa* (chrysalis); and resting upon and crowning the flower is the *imago* (perfect insect).



# PREFACE

## TO THE APHORISMS

FROM THE WRITINGS OF HERBERT SPENCER.

BETWEEN three and four years ago, without consultation with any one, I commenced to select for my own satisfaction passages from the writings of Mr. Spencer. Eventually, having accumulated a sufficient number, I arranged these into the form of a calendar, and presented a written copy of it to an ardent admirer of Mr. Spencer, my old and valued friend, Mr. W. R. Hughes, F.L.S., of Birmingham, to whom I was indebted for bringing the Synthetic Philosophy to my notice, and am now further indebted for much valuable assistance in preparing these Selections for publication. A letter from Mr. Hughes to Mr.

Spencer, informing him of these facts, inquired whether he would like to have a copy of this calendar; and on his saying that he would, I with much pleasure prepared for him a duplicate. When the question of publication was raised Mr. Spencer was consulted, and having approved of the Selections gave his assent. To this extent only has Mr. Spencer been concerned with the issue of these sentences from his works: now changed from the proposed form of a calendar to a form which the publishers have thought better.

Selections of various kinds, in the forms of calendars and birthday-books, have been compiled, but, although all classes of literature, sacred writings, poetry, art, philosophy, have been laid under contribution, the great Doctrine of Evolution, "the characteristic philosophy of the reign of Victoria,"<sup>1</sup> has been left

<sup>1</sup> "His [Herbert Spencer's] *First Principles* (1862), the first number of a philosophical series designed to be all-embracing, is the most characteristic bequest of the Victorian age to posterity. . . . After all, however, the philosophy of evolution professed by Spencer remained

untouched. This want I have endeavoured to supply. I fear, however, the task has been inadequately performed ; but, while of great interest, it has proved no easy one, so many of the finest conceptions being embodied in paragraphs too long for the purpose. In all works there is danger that, in eliminating small portions from the context, the line of thought being broken, the clearness will either be lost or a wrong impression of the author's meaning conveyed ; but in the case of the Synthetic Philosophy the danger is even greater, for every paragraph is a part of a great whole, and though many passages are fine when standing alone, all gain increased significance and beauty when considered in relation to the rest. My earnest hope therefore is, that these quotations

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the characteristic philosophy of the reign of Victoria, and the only one whose promulgation was attended by momentous consequences. It was carried by its author into politics and morals."—*The Reign of Queen Victoria, a Survey of Fifty Years of Progress*, edited by Humphry Ward, M.A. Art. "Literature," by Richard Garnett, LL.D. 1887.

may awake sufficient interest in those who are unacquainted with Mr. Spencer's works, to induce them to read for themselves.

All the sentences have been chosen from the latest editions of the works, and I have tried to make them illustrate, as fully as possible, the wide range taken by this unique philosophy, which not only soars to the sublimest heights, but takes note of the, apparently, most trivial matters, showing that nothing is too insignificant to form a more or less important factor in the great work of Evolution.

JULIA RAYMOND GINGELL.

*Minchinhampton, January 1894.*

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## EDUCATION.

Taken in its widest sense, culture means preparation for complete living. . . . Acquisition of fitness for carrying on the business of life is primarily a duty to self, and secondarily a duty to others.—*The Principles of Ethics*, § 219.



## EDUCATION.

How to live?—that is the essential question for us. Not how to live in the mere material sense only, but in the widest sense. The general problem which comprehends every special problem is—the right ruling of conduct in all directions under all circumstances.

*Education*, ch. I.

Our lives are universally shortened by our ignorance. In attaining complete knowledge of our own natures and of the natures of surrounding things—in ascertaining the conditions of existence to which we must conform, and in discovering means of conforming to them under all variations of seasons and circumstances—we have abundant scope for intellectual progress.

*The Principles of Biology*, § 372.

True education is practicable only by a true philosopher. Judge then, what prospect a philosophical method now has of being acted out! Knowing so little as we yet do of psychology, and ignorant as our teachers are of that little, what chance has a system which requires psychology for its basis?

*Education*, ch. 2.

Never having studied Psychology, the pedagogue has but the dimmest notion of his pupil's mind; and, thinking of the undeveloped intellect as though it had ideas which only the developed intellect can have, he presents it with utterly incomprehensible facts—generalizations before there exist in it the things to be generalized, and abstractions while there are none of the concrete experiences from which such abstractions are derived: so causing bewilderment and an appearance of stupidity.

*The Principles of Sociology*, § 205.

Whether as bearing on the happiness of parents themselves, or whether as affecting the characters and lives of their children and

remote descendants, we must admit that the knowledge of the right methods of juvenile culture, physical, intellectual, and moral, is a knowledge of extreme importance.

*Education*, ch. 3.

It must not suffice simply to *think* that such or such information will be useful in after life, or that this kind of knowledge is of more practical value than that; but we must seek out some process of estimating their respective values, so that as far as possible we may positively *know* which are most deserving of attention.

*Education*, ch. 1.

In what way to treat the body; in what way to treat the mind; in what way to manage our affairs; in what way to bring up a family; in what way to behave as a citizen; in what way to utilize those sources of happiness which nature supplies—how to use all our faculties to the greatest advantage of ourselves and others—how to live completely? And this being the great thing needful for us to learn, is, by consequence, the great thing which education has to teach. To prepare us for complete living is the function which education has to discharge.—*Education*, ch. 1.

Furtherance of men's ability to deal effectually with the surrounding world, and so to satisfy their wants, is that purpose of intellectual culture which precedes all others. Even for these purposes we distinguish as practical, that intellectual culture which makes us acquainted with the nature of things, should be wider than is commonly thought needful. Preparation for this or that kind of business is far too special.

*The Principles of Ethics*, § 221.

Each, therefore, benefits egoistically by such altruism as aids in raising the average intelligence. I do not mean such altruism as taxes rate-payers that children's minds may be filled with dates, and names, and gossip about kings, and narratives of battles, and other useless information, no amount of which will make them capable workers or good citizens; but I mean such altruism as helps to spread a knowledge of the nature of things and to cultivate the power of applying that knowledge.

*The Principles of Ethics*, § 78.

People are beginning to see that the first requisite to success in life, is to be a good animal. The best brain is found of little service, if there

be not enough vital energy to work it; and hence to obtain the one by sacrificing the source of the other, is now considered a folly—a folly which the eventual failure of juvenile prodigies constantly illustrates. Thus we are discovering the wisdom of the saying, that one secret in education is “to know how wisely to lose time.”

*Education*, ch. 2.

All breaches of the laws of health are *physical sins*. When this is generally seen, then, and not till then, will the physical training of the young receive the attention it deserves.

*Education*, ch. 4.

Mental power cannot be got from ill-fed brains.

*The Principles of Ethics*, § 238.

Whatever may be the difficulties in the way, parental beneficence includes ministration to the minds of children as well as ministration to their bodies. If the young are to be reared into fitness for life, it is absurd to suppose that parents are concerned with one factor in the fitness and not with the other.

*The Principles of Ethics*, § 435.

In education the process of self-development should be encouraged to the uttermost. Children should be led to make their own investigations and to draw their own inferences. They should be *told* as little as possible, and induced to *discover* as much as possible. Humanity has progressed solely by self-instruction ; and that to achieve the best results, each mind must progress somewhat after the same fashion, is continually proved by the marked success of self-made men.

*Education*, ch. 2.

Reading is seeing by proxy—is learning indirectly through another man's faculties, instead of directly through one's own faculties ; and such is the prevailing bias, that the indirect learning is thought preferable to the direct learning, and usurps the name of cultivation !

*The Study of Sociology*, ch. 15.

In common with the public, those in authority assume that the goodness of education is to be tested by the quantity of knowledge acquired. Whereas it is to be much more truly tested by the capacity for using knowledge—by the extent to which the knowledge gained has been turned into faculty, so as to be available both for the

purposes of life and for the purposes of independent inquiry.

*The Study of Sociology*, ch. 5.

Not only in its details should education proceed from the simple to the complex, but in its *ensemble* also. The development of the mind, as all other development, is an advance from the indefinite to the definite.

*Education*, ch. 2.

While the laws of mental association remain true—while men dislike the things and places that suggest painful recollections, and delight in those which call to mind bygone pleasures—painful lessons will make knowledge repulsive, and pleasurable lessons will make it attractive.

*Education*, ch. 2.

The efficiency of tuition will, other things equal, be proportionate to the gratification with which tasks are performed.—*Education*, ch. 2.

Monotony, no matter of what kind, is unfavourable to life.

*The Principles of Ethics*, § 208.

If there are higher faculties to be exercised than acquisitive and sensual ones—if the pleasures that poetry and art and science and philosophy can bring are of any moment; then it is desirable that the instinctive inclination which every child shows to observe natural beauties and investigate natural phenomena, should be encouraged.—*Education*, ch. 2.

A thoughtful beneficence will avoid a profuse ministration to childish desires.

. . . . .

In few directions is parental beneficence more called for than in resisting the tendency which inevitably arises to distribute kindnesses to children unequally.

*The Principles of Ethics*, §§ 436, 437.

Uncover its roots, and the theory of coercive education will be found to grow not out of man's love of his offspring, but out of his love of dominion. Let any one who doubts this listen to that common reprimand—"How *dare* you disobey me?" and then consider what the emphasis means. No, no, moral-force education is widely practicable even now, if parents were civilized enough to use it.

*Social Statics, The Rights of Children.*

The error made by those who discuss questions of domestic discipline lies, in ascribing all the faults and difficulties to the children, and none to the parents.

. . . . .

The difficulties of moral education are necessarily of dual origin—necessarily result from the combined faults of parents and children.

*Education*, ch. 3.

Be sparing of commands. Command only when other means are inapplicable, or have failed.—*Education*, ch. 3.

Despotism in the state is associated with despotism in the family.

*Social Statics, The Rights of Women.*

Do but gain a boy's trust ; convince him by your behaviour that you have his happiness at heart ; let him discover that you are the wiser of the two ; let him experience the benefits of following your advice and the evils that arise from disregarding it ; and fear not you will readily enough guide him.

*Social Statics, The Rights of Children.*

The social state is a necessity. The conditions to greatest happiness under that state are fixed. Our characters are the only things not fixed. They, then, must be moulded into fitness for the conditions. And all moral teaching and discipline must have for its object to hasten this process.—*Social Statics, Greatest happiness must be sought indirectly.*

Education has for a chief object the formation of character. To curb restive propensities, to awaken dormant sentiments, to strengthen the perceptions and cultivate the tastes, to encourage this feeling and repress that, so as finally to develop the child into a man of well proportioned and harmonious nature—this is alike the aim of parent and teacher.

*Social Statics, The Rights of Children.*

Not to be impulsive—not to be spurred hither and thither by each desire which in turn comes uppermost; but to be self-restrained, self-balanced, governed by the joint decision of the feelings in council assembled, before whom every action shall have been fully debated and calmly determined—this it is which moral education strives to produce.

*Social Statics, The Rights of Children.*

If parental conduct has been what it should be, the reciprocal affection produced gives to a parent a greater power of influencing the emotions than can be possessed by anyone else ; and a good parent will regard it as a part of daily duty to use this influence to the best purpose. Not by coercive methods will he proceed ; for if a right relation has been established these will rarely be needed, but he will proceed by influence—signs of approval and disapproval, of sympathy and repugnance, given to actions which are now above and now below the standard.—*The Principles of Ethics*, § 435.

Scarcely any connection exists between morality and the discipline of ordinary teaching. Mere culture of the intellect (and education as usually conducted amounts to little more) is hardly at all operative upon conduct. Creeds pasted upon the mind, good principles learnt by rote, lessons in right and wrong, will not eradicate vicious propensities ; though people, in spite of their experience as parents and as citizens, persist in hoping they will.

*Social Statics, National Education.*

People think it needs only to teach children what is right and they will do what is right !

They expect that by education—nay, even by mere acquisition of a knowledge which is not related to conduct—they will diminish crime!

*The Principles of Ethics*, § 388.

Whatever moral benefit *can* be effected by education, must be effected by an education which is emotional rather than intellectual. If in place of making a child *understand* that this thing is right and the other wrong, you make it *feel* that they are so—if you make virtue *loved* and vice *loathed*—if you arouse a noble *desire*, and make torpid an inferior one—if you bring into life a previously dormant *sentiment*—if you cause a sympathetic *impulse* to get the better of one that is selfish—if, in short, you produce a state of mind to which proper behaviour is *natural, spontaneous, instinctive*, you do some good. But no drilling in catechisms, no teaching of moral codes; can effect this.

*Social Statics, National Education.*

## EVOLUTION.

Evolution is an integration of matter and concomitant dissipation of motion ; during which the matter passes from an indefinite, incoherent homogeneity to a definite, coherent heterogeneity ; and during which the retained motion undergoes a parallel transformation.—*First Principles*, § 145.



## EVOLUTION.

So far as a doctrine can influence general conduct, the Doctrine of Evolution, in its social applications, is calculated to produce a *steadying* effect, alike on thought and action.

*The Study of Sociology*, ch. 16.

Progress, therefore, is not an accident, but a necessity. Instead of civilization being artificial it is a part of nature ; all of a piece with the development of an embryo or the unfolding of a flower.—*Social Statics, The Evanescence [? Diminution] of Evil.*

Everyone who has studied the order of nature knows that without variety there can be no progress—knows that, in the absence of variety, life would never have evolved at all.

*The Principles of Ethics*, § 383.

Those who draw the obvious corollaries from the doctrine of Evolution—those who believe that the process of modification upon modification which has brought life to its present height must raise it still higher, will anticipate that the “last infirmity of noble mind” will in the distant future slowly decrease. As the sphere for achievement becomes smaller, the desire for applause will lose that predominance which it now has. A better ideal of life may simultaneously come to prevail.

*Essays, The Americans.*

Recognize the fact that incorporated masses of men grow, and acquire their structural characters through modification upon modification, and there are excluded these antithetical errors that humanity remains the same, and that humanity is readily alterable; and along with exclusion of these errors comes admission of the truth, that causes like those which have brought social arrangements to a form so different from past forms, will in future carry them on to forms as different from those now existing.

*The Study of Sociology, ch. 6.*

Intelligence is, in its every act, carried on by discrimination ; and has advanced from its lowest stages to its highest by increasing powers of discrimination. It has done this for the sufficient reason that during the evolution of life under all its forms, increase of it has been furthered by practice or habit as well as by survival of the fittest ; since good discrimination has been a means of saving life, and lack of it a cause of losing life.

*The Principles of Ethics*, § 387.

A skilled workman is not an accidental product, either morally or intellectually. . . . Thousands of years of discipline, by which the impulsive nature of the savage has been evolved into a comparatively self-controlling nature, capable of sacrificing present ease to future good, are pre-supposed.

*The Study of Sociology*, ch. 6.

As between infancy and maturity there is no short cut by which may be avoided the tedious process of growth and development through insensible increments ; so there is no way from the lower forms of social life to the higher, but one passing through small successive modifications.—*The Study of Sociology*, ch. 16.

It is in the order of Nature, however, that men's habits and pleasures are not to be changed suddenly. For any *permanent* effect to be produced it must be produced slowly.

*Essays, Representative Government.*

Inconvenience, suffering, and death, are the penalties attached by Nature to ignorance, as well as to incompetence—are also the means of remedying these. Partly by weeding out those of lowest development, and partly by subjecting those who remain to the never-ceasing discipline of experience, Nature secures the growth of a race of men who shall both understand the conditions of existence, and be able to act up to them.—*Social Statics, Sanitary Supervision.*

Awkwardness is continually entailing injuries and deaths.—*The Principles of Biology*, § 372.

Any arrangements which in a considerable degree prevent superiority from profiting by the rewards of superiority, or shield inferiority from the evils it entails—any arrangements

which tend to make it as well to be inferior as to be superior ; are arrangements diametrically opposed to the progress of organization and the reaching of a higher life.

*The Principles of Ethics*, § 69.

Let us never forget that the law is—adaptation to circumstances, be they what they may.

*Social Statics, National Education.*

The restlessness generated by pressure against the conditions of existence, perpetually prompts the desire to try a new position.

*Introduction to A Plea for Liberty.*

Everywhere during social progress custom passes into law. Practically speaking, custom *is* law in undeveloped societies. . . . Whether inherited from the undistinguished forefathers of the tribe, or ascribed to the will of a deceased king, customs embody the rule of the dead over the living ; as do also the laws into which they harden.—*The Principles of Ethics*, § 121.

Restraint of the desire for triumph, thus inculcated by negative beneficence, is the restraint of a barbarous desire appropriate to early stages of human evolution. For the pride taken in victory over an opponent, is of like kind whether the opponent fights with hand or with tongue—wields the sword or wields the pen. The militant nature which throughout social progress has gloried in successful bodily encounters, is essentially the same militant nature which glories in successful mental encounters. In the interests of a higher civilization, therefore, there should be practised this self-restraint which prevents a needless discrediting of the mentally inferior.

*The Principles of Ethics*, § 414.

Though pure rectitude may be at present impracticable, it is requisite to know where the right lies, in order that the changes we make may be *towards* the right instead of *away* from it.—*Education*, ch. 3.

How far men at present are from that highest moral state, in which the supreme and most powerful sentiments are those called forth by contemplation of conduct itself, and not by contemplation of other persons' opinions of conduct. In the average mind the pain constituted by

consciousness of having done something intrinsically wrong, bears but a small ratio to the pain constituted by the consciousness of others' reprobation: even though this reprobation is excited by something not intrinsically wrong. . . . How great is the evolution of the moral sentiments yet required to bring human nature into complete fitness for the social state.

*The Principles of Psychology*, § 523.

The higher the social evolution, the more does this inner element of ceremonial rule grow, while the outer formal element dwindles. As fast as the principles of natural politeness, seen to originate in sympathy, distinguish themselves from the code of ceremonial within which they originate, they replace its authority by a higher authority, and go on dropping its non-essentials while developing further its essentials.

*The Principles of Sociology*, § 432.

The evolution of those highest social sentiments which have sympathy for their root, has not only been all along checked by those activities which the struggle for existence between tribes and between nations has necessitated

but only when the struggle for existence has ceased to go on under the form of war, can these highest social sentiments attain their development.—*The Principles of Psychology*, § 512.

By simultaneous increase of its subjective and objective factors, sympathy may thus, as the hindrances diminish, rise above that now shown by the sympathetic as much as in them it has risen above that which the callous show.

*The Principles of Ethics*, § 94.

What now in them [highest natures] is occasional and feeble, may be expected with further evolution to become habitual and strong; and what now characterizes the exceptionally high may be expected eventually to characterize all. For that which the best human nature is capable of, is within the reach of human nature at large.—*The Principles of Ethics*, § 97.

The limit of evolution of conduct is consequently not reached, until, beyond avoidance of direct and indirect injuries to others, there are spontaneous efforts to further the welfare of others.—*The Principles of Ethics*, § 54.

Only as fast as retaliation, which for a murder on one side inflicts a murder or murders on the other, becomes less imperative, can larger aggregates of men hold together and civilization begin. And so, too, out of lower stages of civilization higher ones can arise, only as there diminishes this pursuit of international revenge and re-revenge, which the code we inherit from the savage insists upon.

*The Study of Sociology*, ch. 8.

Though it is not to be supposed that cadences will ever convey emotions as exactly as words convey thoughts, yet it is quite possible that the emotional language of the future may rise as much above our present emotional language, as our intellectual language has already risen above the intellectual language of the lowest races.—*The Principles of Ethics*, § 94.

Just as there has silently grown up a language of ideas, which, rude as it at first was, now enables us to convey with precision the most subtle and complicated thoughts; so, there is still silently growing up a language of feelings, which, notwithstanding its present imperfection, we may expect will ultimately enable men

vividly and completely to impress on each other the emotions which they experience from moment to moment.

*Essays, The Origin and Function of Music.*

Hereafter, when this age of active material progress has yielded mankind its benefits, there will, I think, come a better adjustment of labour and enjoyment. Among reasons for thinking this, there is the reason that the process of evolution throughout the organic world at large, brings an increasing surplus of energies that are not absorbed in fulfilling material needs, and points to a still larger surplus for the humanity of the future. . . . In brief, I may say that we have had somewhat too much of "the gospel of work." It is time to preach the gospel of relaxation.

*Essays, The Americans.*

The present social state is transitional, as past social states have been transitional. There will, I hope and believe, come a future social state differing as much from the present as the present differs from the past with its mailed barons and defenceless serfs. . . . My opposition to socialism results from the belief that

it would stop the progress to such a higher state and bring back a lower state. Nothing but the slow modification of human nature by the discipline of social life can produce permanently advantageous changes.

*Introduction to A Plea for Liberty.*

The social discipline which has already wrought out great changes in men, must go on eventually to work out greater ones. That daily curbing of the lower nature and culture of the higher, which out of cannibals and devil-worshippers has evolved philanthropists, lovers of peace, and haters of superstition, may be expected to evolve out of these, men as much superior to them as they are to their progenitors. The causes that have produced past modifications are still in action ; must continue in action as long as there exists any incongruity between men's desires and the requirements of the social state ; and must eventually make them organically fit for the social state.

*Essays, Manners and Fashion.*

For the process of evolution must inevitably favour all changes of nature which increase life and augment happiness : especially such as do

this at small cost. Natures which, by the help of a more developed language of emotion, vocal and facial, are enabled to enter so fully into others' pleasurable feelings that they can add these to their own, must be natures capable of a beatitude far greater than is now possible. In such natures a large part of the mental life must result from participation in the mental lives of others.

*The Principles of Ethics*, § 475.

Hereafter, the highest ambition of the beneficent will be to have a share—even though an utterly inappreciable and unknown share—in “the making of Man.” Experience occasionally shows that there may arise extreme interest in pursuing entirely unselfish ends; and, as time goes on, there will be more and more of those whose unselfish end will be the further evolution of Humanity. While contemplating from the heights of thought, that far-off life of the race never to be enjoyed by them, but only by a remote posterity, they will feel a calm pleasure in the consciousness of having aided the advance towards it.—*The Principles of Ethics*, § 476.

## SCIENCE.

Knowledge of the lowest kind is *un-unified* knowledge ; Science is *partially-unified* knowledge ; Philosophy is *completely-unified* knowledge.—*First Principles*, § 37.



## SCIENCE.

NECESSARY and eternal as are its truths, all Science concerns all mankind for all time. Equally at present and in the remotest future, must it be of incalculable importance for the regulation of their conduct, that men should understand the science of life, physical, mental, and social ; and that they should understand all other science as a key to the science of life.

*Education, ch. I.*

What knowledge is of most worth?—the uniform reply is—Science. This is the verdict on all counts. For direct self-preservation, or the maintenance of life and health, the all-important knowledge is—Science. For that indirect self-preservation which we call gaining a livelihood, the knowledge of greatest value is—Science. For the due discharge of parental functions, the proper guidance is to be found

only in—Science. For that interpretation of national life, past and present, without which the citizen cannot rightly regulate his conduct, the indispensable key is—Science. Alike for the most perfect production and present enjoyment of art in all its forms, the needful preparation is still—Science, and for purposes of discipline—intellectual, moral, religious—the most efficient study is, once more—Science.

*Education*, ch. I.

What is Science? To see the absurdity of the prejudice against it, we need only remark that Science is simply a higher development of common knowledge; and that if Science is repudiated, all knowledge must be repudiated along with it.—*First Principles*, § 5.

Under one of its aspects scientific progress is a gradual transfiguration of Nature. Where ordinary perception saw perfect simplicity it reveals great complexity; where there seemed absolute inertness it discloses intense activity; and in what appears mere vacancy it finds a marvellous play of forces.

*The Principles of Sociology*, § 660.

To the slowly growing acquaintance with the uniform co-existences and sequences of phenomena—to the establishment of invariable laws, we owe our emancipation from the grossest superstitions.—*Education*, ch. 1.

The beliefs in natural law and the universality of causation are not very strong even in the scientific world when vital phenomena are in question ; and they are very feeble in the outer world.—*The Principles of Ethics*, § 373.

Unexpected though the assertion may be, it is nevertheless true, that the highest Art of every kind is based on Science—that without Science there can be neither perfect production nor full appreciation. . . . Only when Genius is married to Science can the highest results be produced.—*Education*, ch. 1.

Sad, indeed, is it to see how men occupy themselves with trivialities, and are indifferent to the grandest phenomena—care not to understand the architecture of the Heavens, but are deeply interested in some contemptible controversy about the intrigues of Mary Queen of Scots!—are learnedly critical over a Greek ode, and pass

by without a glance that grand epic written by the finger of God on the strata of the Earth !

*Education*, ch. 1.

Science is organized knowledge ; and before knowledge can be organized, some of it must be possessed. Every study, therefore, should have a purely experimental introduction ; and only after an ample fund of observations has been accumulated, should reasoning begin.

*Education*, ch. 2.

To observe correctly, though commonly thought very easy, every man of science knows to be difficult. Our faculties are liable to report falsely from two opposite causes—the presence of hypothesis, and the absence of hypothesis. To the dangers arising from one or other of these, every observation we make is exposed ; and between the two it is hard to see any fact *quite* truly.—*Essays, The Valuation of Evidence*.

Early ideas are not usually true ideas. Undeveloped intellect, be it that of an individual or that of the race, forms conclusions which require to be revised and re-revised, before they reach a tolerable correspondence with realities. Were it otherwise, there would be no discovery,

no increase of intelligence. What we call progress of knowledge, is the bringing of Thoughts into harmony with Things ; and it implies that the first Thoughts are either wholly out of harmony with Things, or in very incomplete harmony with them.

*The Principles of Biology*, § 110.

General truths to be of due and permanent use, must be earned. "Easy come easy go," is a saying as applicable to knowledge as to wealth. While rules, lying isolated in the mind—not joined to its other contents as out-growths from them—are continually forgotten ; the principles which those rules express piecemeal, become, when once reached by the understanding, enduring possessions.—*Education*, ch. 2.

Familiarity with concrete uniformities has generated the abstract conception of uniformity—the idea of *Law* ; and this idea has been in successive generations slowly gaining fixity and clearness. . . . This habitual recognition of law which already distinguishes modern thought from ancient thought, must spread among men at large. The fulfilment of fresh predictions that are made possible by every new step, and the further command gained over Nature's

forces, prove to the uninitiated the validity of scientific generalizations and the doctrine they illustrate. Widening education is daily diffusing among the mass of men that knowledge of these generalizations which has been hitherto confined to the few. And as fast as this diffusion goes on, the belief of the scientific must become the belief of the world at large.

*Essays, Laws in General.*

If we contemplate the method of Nature, we see that everywhere vast results are brought about by accumulating minute actions.

*The Study of Sociology*, ch. 16.

With a perfect economy, Nature turns all forces to account.

*Social Statics, National Education.*

Pervading all Nature we may see at work a stern discipline which is a little cruel that it may be very kind.—*Social Statics, Poor-Laws.*

A higher knowledge tends continually to limit our interference with the processes of life.

*Education*, ch. 2.

Either unknowingly or in spite of themselves, Nature leads men by purely personal motives to fulfil her ends : Nature being one of our expressions for the Ultimate Cause of things, and the end, remote when not proximate, being the highest form of human life.

*Essays, The Americans.*

We hear a great deal about "the vile body" ; and many are encouraged by the phrase to transgress the laws of health. But Nature quietly suppresses those who treat thus disrespectfully one of her highest products, and leaves the world to be peopled by the descendants of those who are not so foolish.

*Essays, The Americans.*

We conclude, then, that for discipline, as well as for guidance, science is of chiefest value. In all its effects, learning the meanings of things, is better than learning the meanings of words. Whether for intellectual, moral, or religious training, the study of surrounding phenomena is immensely superior to the study of grammars and lexicons.—*Education*, ch. 1.

It is not true that the facts of science are unpoetical ; or that the cultivation of science is

necessarily unfriendly to the exercise of imagination and the love of the beautiful. On the contrary, science opens up realms of poetry where to the unscientific all is a blank. Those engaged in scientific researches constantly show us that they realize not less vividly, but more vividly, than others, the poetry of their subject.—*Education*, ch. I.

Those who have never entered upon scientific pursuits are blind to most of the poetry by which they are surrounded. Whoever has not in youth collected plants and insects, knows not half the halo of interest which lanes and hedges can assume. Whoever has not sought for fossils, has little idea of the poetical associations that surround the places where imbedded treasures were found. Whoever at the seaside has not had a microscope and aquarium, has yet to learn what the highest pleasures of the seaside are.—*Education*, ch. I.

The conceptions which developing science gives of the grandeur of creation, as well as the constancy and irresistibleness of its Omnipresent Cause, make all feel the comparative littleness of human power.

*Essays, Representative Government.*

Of all antagonisms of belief, the oldest, the widest, the most profound and the most important, is that between Religion and Science. . . . On a larger scale and more intensely than any other controversy, has it illustrated that perennially significant fable concerning the knights who fought about the colour of a shield of which neither looked at more than one face. Each combatant seeing clearly his own aspect of the question, has charged his opponent with stupidity or dishonesty in not seeing the same aspect of it; while each has wanted the candour to go over to his opponent's side and find out how it was that he saw everything so differently.—*First Principles*, § 3.

Religion, everywhere present as a weft running through the warp of human history, expresses some eternal fact; while it is almost a truism to say of Science that it is an organized mass of facts, ever growing, and ever being more completely purified from errors. And if both have bases in the reality of things, then between them there must be a fundamental harmony.

*First Principles*, § 6.

In much of the science that is current, there is a pervading spirit of irreligion; but not in that

true science which has passed beyond the superficial into the profound. . . . So far from science being irreligious, as many think, it is the neglect of science that is irreligious—it is the refusal to study surrounding creation that is irreligious.—*Education*, ch. 1.

Be there or be there not any other revelation, we have a veritable revelation in Science—a continuous disclosure, through the intelligence with which we are endowed, of the established order of the Universe.—*First Principles*, § 5.

Devotion to science is a tacit worship—a tacit recognition of worth in the things studied ; and by implication in their Cause. It is not a mere lip-homage, but a homage expressed in actions—not a mere professed respect, but a respect proved by the sacrifice of time, thought, and labour.—*Education*, ch. 1.

Only the sincere man of science (and by this title we do not mean the mere calculator of distances, or analyzer of compounds, or labeller of species ; but him who through lower truths seeks higher, and eventually the highest)—only the genuine man of science, we say, can truly know how utterly beyond, not only human

knowledge but human conception, is the Universal Power of which Nature, and Life, and Thought are manifestations.—*Education*, ch. I.

At present the most powerful and most instructed mind has neither the knowledge nor the capacity required for symbolizing in thought the totality of things. Occupied with one or other division of Nature, the man of science usually does not know enough of the other divisions even rudely to conceive the extent and complexity of their phenomena ; and supposing him to have adequate knowledge of each, yet he is unable to think of them as a whole. Wider and stronger intellect may hereafter help him to form a vague consciousness of them in their totality.

*The Principles of Sociology*, § 660.

All Science is prevision ; and all prevision ultimately aids us in greater or less degree to achieve the good and avoid the bad. As certainly as the perception of an object lying in our path warns us against stumbling over it ; so certainly do those more complicated and subtle perceptions which constitute Science, warn us against stumbling over intervening obstacles in the pursuit of our distant ends.

*First Principles*, § 5.

It [science] alone can give us true conceptions of ourselves and our relations to the mysteries of existence. At the same time that it shows us all which can be known, it shows us the limits beyond which we can know nothing. . . . It realizes to us in a way which nothing else can, the littleness of human intelligence in the face of that which transcends human intelligence.

*Education*, ch. 1.

Paraphrasing an Eastern fable, we may say that in the family of knowledges, Science is the household drudge, who, in obscurity, hides unrecognized perfections. To her has been committed all the work ; by her skill, intelligence, and devotion, have all conveniences and gratifications been obtained ; and while ceaselessly ministering to the rest, she has been kept in the background, that her haughty sisters might flaunt their fripperies in the eyes of the world. The parallel holds yet further. For we are just coming to the *dénouement*, when the positions will be changed ; and while these haughty sisters sink into merited neglect, Science, proclaimed as highest alike in worth and beauty, will reign supreme.—*Education*, ch. 1.

# SOCIOLOGY.

A fit habit of thought, then, is all-important in the study of Sociology, and a fit habit of thought can be acquired only by study of the Sciences at large. For Sociology is a science in which the phenomena of all other sciences are included.

*The Study of Sociology*, ch. 13.



## SOCIOLOGY.

STUDYING Sociology scientifically, leads to fairer appreciations of different parties, political, religious, and other. The conception initiated and developed by Social Science, is at the same time Radical and Conservative—Radical to a degree beyond anything which current Radicalism conceives ; Conservative to a degree beyond anything conceived by present Conservatism.

*The Study of Sociology*, ch. 16.

Each man in whom dissatisfaction is aroused by institutions which have survived from a less civilized past, or whose sympathies make certain evils repugnant to him, must regard his feelings thus excited as units in the aggregate of forces by which progress is to be brought about ; and is called on to expend his feelings in appropriate deeds.—*The Study of Sociology*, *Postscript*.

None have that competent knowledge of Science in general, culminating in the Science of Life, which can alone form a basis for the Science of Society. For it is one of those open secrets which seem the more secret because they are so open, that all phenomena displayed by a nation are phenomena of Life, and are dependent on the laws of Life.

*Essays, Representative Government.*

Scientific culture in general, then, is needful ; and above all, culture of the Science of Life. . . . The Science of Life yields to the Science of Society, certain great generalizations without which there can be no Science of Society at all.

*The Study of Sociology*, ch. 13.

Men partially adapted to the social state retrograde on being placed in circumstances which call forth the old propensities.

*Social Statics, General Considerations.*

The desire to give immediate pleasure has often to be suppressed by the desire to further ultimate welfare ; now of the individual, now of society.—*The Principles of Ethics*, § 421.

One who has often been, even unintentionally, a cause of gratification, is favourably judged ; and an unfavourable judgment is formed of one who, even involuntarily, has often inflicted sufferings. Hence, when there are social antagonisms, arises the tendency to blame the *individuals* and to hold them responsible for the *system*.

*The Study of Sociology*, ch. 10.

Just as bodily development and structure and function, furnish subject-matter for biological science, though the events set forth by the biographer go beyond its range ; so, social growth, and the rise of structures and functions accompanying it, furnish subject-matter for a Science of Society, though the facts with which historians fill their pages mostly yield no material for science.—*The Study of Sociology*, ch. 16.

Crime is incurable, save by that gradual process of adaptation to the social state which humanity is undergoing. Crime is the continual breaking out of the old unadapted nature—the index of a character unfitted to its conditions ; and only as fast as the unfitness diminishes can crime diminish.

*Social Statics, National Education.*

Each faculty acquires fitness for its function by performing its function ; and if its function is performed for it by a substituted agency, none of the required adjustment of nature takes place ; but the nature becomes deformed to fit the artificial arrangements instead of the natural arrangements.—*The Principles of Ethics*, § 385.

Hot-headed philanthropy, impatient of criticism, is, by helter-skelter legislation, destroying normal connections between conduct and consequence ; so that presently, when the replacing of justice by generosity has led to a redistribution of benefits irrespective of deserts, there will be reached a state having for its motto the words : “ It shall be as well for you to be inferior as to be superior.”—*The Principles of Ethics*, § 389.

If he [the high-principled man] is adequately endowed with the human ability to “ look before and after,” he will see that a society which takes for its maxim—“ It shall be as well for you to be inferior as to be superior,” will inevitably degenerate and die away in long-drawn miseries.

*The Principles of Ethics*, § 396.

We have no patience with the mawkish philanthropy which would ward-off the punishment of stupidity. The ultimate result of shielding men from the effects of folly, is to fill the world with fools.—*Essays, State-tamperings with Money and Banks.*

Is it not manifest that there must exist in our midst an immense amount of misery which is a normal result of misconduct, and ought not to be dissociated from it? There is a notion, always more or less prevalent and just now vociferously expressed, that all social suffering is removable, and that it is the duty of somebody or other to remove it. Both these beliefs are false.—*The Man versus the State, The Coming Slavery.*

If the wretched are unknown or but vaguely known, all the demerits they may have are ignored; and thus it happens that when the miseries of the poor are dilated upon, they are thought of as the miseries of the deserving poor, instead of being thought of as the miseries of the undeserving poor, which in large measure they should be.—*The Man versus the State, The Coming Slavery.*

Fostering the good-for-nothing at the expense of the good, is an extreme cruelty. It is a deliberate storing-up of miseries for future generations. There is no greater curse to posterity than that of bequeathing them an increasing population of imbeciles and idlers and criminals. To aid the bad in multiplying, is, in effect, the same as maliciously providing for our descendants a larger host of enemies.

*The Study of Sociology*, ch. 14.

The present tendency of both sexes is to contemplate citizens as having claims in proportion to their needs—their needs being habitually proportionate to their demerits; and this tendency, stronger in women than in men, must, if it operates politically, cause a more general fostering of the worse at the expense of the better.—*The Principles of Ethics*, § 353.

Pain is the correlative of some species of wrong—some kind of divergence from that course of action which perfectly fulfils all requirements.—*The Principles of Ethics*, § 101.

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To separate pain from ill-doing is to fight against the constitution of things, and will be

followed by far more pain. Saving men from the natural penalties of dissolute living, eventually necessitates the infliction of artificial penalties in solitary cells, on tread-wheels, and by the lash.—*The Man versus the State, The Coming Slavery.*

In past times the arrangements made were such that the few superior profited at the expense of the many inferior. It is now proposed to make arrangements such that the many inferior shall profit at the expense of the few superior. And just as the old social system was assumed by those who maintained it to be equitable, so is this new social system assumed to be equitable by those who propose it.

*The Principles of Ethics*, § 301.

During a certain period each member must receive benefits in proportion to its incapacity. After that period, it must receive benefits in proportion to its capacity.

*The Principles of Sociology*, § 322.

After maturity is reached benefit must vary directly as worth: worth being measured by fitness to the conditions of existence. The ill-

fitted must suffer the evils of unfitness, and the well-fitted profit by their fitness.

*The Principles of Ethics*, § 247.

Always each may continue to further the welfare of others by warding off from them evils they cannot see, and by aiding their actions in ways unknown to them ; or, conversely putting it, each may have, as it were, supplementary eyes and ears in other persons, which perceive for him things he cannot perceive himself : so perfecting his life in numerous details, by making its adjustments to environing actions complete.—*The Principles of Ethics*, § 96.

The dictates of abstract rectitude will, in practice, inevitably be subordinated by the present state of human nature—by the imperfections alike of children, of parents, and of society ; and can only be better fulfilled as the general character becomes better.

*Education*, ch. 3.

Only by repeatedly awakening the appropriate *emotions* can character be changed. Mere ideas received by the intellect, meeting no response from within, are quite inoperative upon conduct, and are quickly forgotten after entering into life.—*Social Statics, National Education*.

Conduct is affected only when the cognition passes out of that intellectual form in which the idea of distress is little more than verbal, into a form in which this term of the proposition is developed into a vivid representation of painful feeling.

*The Study of Sociology*, ch. 15.

Not by precept, though heard daily ; but only by action, often following the related feeling, can a moral habit be formed. And yet this truth, which Mental Science clearly teaches, and which is in harmony with familiar sayings, is a truth wholly ignored in current educational fanaticisms.—*The Study of Sociology*, ch. 15.

Only by the gradual re-moulding of human nature into fitness for the social state, can either the private life or the public life of each man be made what it should be.

There must be uttered a caution against striving too strenuously to reach the Ideal—against straining the nature too much out of its inherited form. For the normal re-moulding can go on but slowly.

*The Principles of Ethics*, §§ 244, 245.

Sudden transformations being impossible, sudden fulfilment of the highest ethical requirements is impossible. Those who, not content with that progress through small modifications which is alone permanent, hope to reach by immediate re-organization a high social state, practically assume that the human mind can forthwith have its qualities so changed that its bad products will be replaced by good products.—*The Principles of Ethics*, § 473.

Next to being what we ought to be, the most desirable thing is that we should become what we ought to be as fast as possible.

*Social Statics, The Limit of State Duty.*

Ethical judgments must take account of the fact that the effort, bodily or mental, which is easy to one is laborious to another.

*The Principles of Ethics*, § 201.

Not at all by this hero-worship grown into brute-worship, is 'society to be made better, but by the opposite—by a stern criticism of the means through which success has been achieved, and by according honour to the higher and less selfish modes of activity.

*Essays, The Morals of Trade.*

Social organization is to be considered high in proportion as it subserves individual welfare, because in a society the units are sentient and the aggregate insentient; and the industrial type is the higher because, *in that state of permanent peace to which civilization is tending*, it subserves individual welfare better than the militant type.—*The Principles of Sociology, Postscript to Part II.*

A further endowment of those feelings which civilization is developing in us—sentiments responding to the requirements of the social state—emotive faculties that find their gratifications in the duties devolving on us—must be acquired before the crimes, excesses, diseases, improvidences, dishonesties, and cruelties, that now so greatly diminish the duration of life can cease.—*The Principles of Biology*, § 372.



## POLITICS.

As originating from ultimate laws of right conduct, beneficence and veracity must go together, and political beneficence will be shown by insisting on political veracity.

*The Principles of Ethics*, § 468.



## POLITICS.

Probably all will admit that political life is healthy only in proportion as it is conscientious ; but few will admit that, as a corollary, political life carried on by party warfare is unhealthy ; and that political beneficence may fitly seek to mitigate, and as far as possible abolish such warfare. . . . Yes, party-loyalty has come to be a fancied virtue to which the real virtue of veracity is sacrificed.—*The Principles of Ethics*, § 468.

Just as injurious as it would be to an amphibian to cut off its branchiæ before its lungs were well developed ; so injurious must it be to a society to destroy its old institutions before the new have become organized enough to take their places.

*The Study of Sociology*, ch. 16.

Political changes should never be made save after overcoming great resistances.

*The Principles of Ethics*, § 468.

Before there arise in human nature and human institutions, changes having that permanence which makes them an acquired inheritance for the race, there must go innumerable recurrences of the thoughts, and feelings, and actions, conducive to such changes. The process cannot be abridged; and must be gone through with due patience.—*The Study of Sociology*, ch. 16.

The end which the statesman should keep in view as higher than all other ends, is the formation of character.

*The Principles of Ethics*, § 380.

Of the ends to be kept in view by the legislator, all are unimportant compared with character-making; and yet character-making is an end wholly unrecognized.

*The Study of Sociology*, ch. 15.

For correct observation and correct drawing of inferences, there needs the calmness that is ready to recognize, or to infer, one truth as readily as another.—*The Study of Sociology*, ch. 4.

In politics the bias of party interferes with those calm examinations by which alone the conclusions of Social Science can be reached.

*The Study of Sociology*, ch. 16.

Though perhaps one in ten of those who think, is conscious that his judgment is being warped by prejudice, yet even in him the warp is not adequately allowed for. Doubtless in nearly every field of inquiry emotion is a perturbing intruder; mostly there is some pre-conception and some *amour propre* that resists disproof of it.

*The Study of Sociology*, ch. 4.

To see how things stand, apart from personal and national interests, is essential before there can be reached those balanced judgments respecting the course of human affairs in general, which constitute Sociology.

*The Study of Sociology*, ch. 9.

It is a familiar truth that the correctness of the judgment formed, depends, if not on the absence of emotion, still, on that balance of emotions which negatives excess of any one.

*The Principles of Sociology*, § 434.

That passion perverts judgment, is an observation sufficiently trite; but the more general observation of which it should form part, that emotion of every kind and degree disturbs the intellectual balance, is not trite, and even where recognized is not duly taken into account.

*The Study of Sociology*, ch. 7.

Freedom from passions excited by temporary causes or particular objects, is an obvious pre-requisite to good legislation. This pre-requisite is at present but imperfectly fulfilled.

*The Principles of Ethics*, § 353.

British intelligence, as distilled through the universities and re-distilled into the House of Commons, is a product admitting of such great improvement in quality, that we should be sorry to see the present method of manufacture extended and permanently established.

*Essays, The Collective Wisdom.*

Unquestionably among monstrous beliefs one of the most monstrous is that while for a simple handicraft, such as shoe-making, a long apprenticeship is needful, the sole thing which needs no apprenticeship is making a nation's laws!—*The Man versus the State, The Sins of Legislators.*

Knowing rules of syntax, being able to add up correctly, having geographical information, and a memory stocked with the dates of kings' accessions and generals' victories, no more implies fitness to form political conclusions than acquirement of skill in drawing implies expertness in telegraphing, or than ability to play cricket implies proficiency on the violin.—*The Man versus the State, The Coming Slavery.*

While it is requisite that free play should be given to conservative thought and action, progressive thought and action must also have free play. Without the agency of both, there cannot be those continual re-adaptations which orderly progress demands.—*First Principles*, § 34.

The characters of the environment co-operate with the characters of human beings in determining social phenomena.

*The Principles of Sociology*, § 21.

The primitive man is conservative in an extreme degree. Even on contrasting higher races with one another, and even on contrasting different classes in the same society, it is observable that the least developed are the most averse to change.—*The Principles of Sociology*, § 38.

While we rest satisfied with unanalyzed causes, we may be sure both that we do not rightly comprehend the production of the particular effects ascribed to them, but that we overlook other effects which would be revealed to us by contemplation of the causes analyzed. Especially must this be so where the causation is complex.

*Essays, The Factors of Organic Evolution.*

Very few men, and still fewer women, form opinions in which the general and the abstract have a due place. The particular and the concrete are alone operative in their thoughts.

*The Principles of Ethics*, § 353.

Nine legislators out of ten, and ninety-nine voters out of a hundred, when discussing this or that measure, think only of the immediate results to be achieved—do not think at all of the indirect results, or of the effect which the precedent will have, or of the influence on men's character.—*The Principles of Ethics*, § 353.

As a drowning man catches at a straw, so will one whose existence is burdensome catch at anything, no matter how unsubstantial, which

holds out the slightest hope of a little happiness. We must not, therefore, blame the working-classes for being ready converts to socialistic schemes, or to a belief in "the sovereign power of political machinery."—*Essays, Parliamentary Reform.*

The society exists for the benefit of its members; not its members for the benefit of the society. It has ever to be remembered that great as may be the efforts made for the prosperity of the body politic, yet the claims of the body politic are nothing in themselves, and become something only in so far as they embody the claims of its component individuals.

*The Principles of Sociology, § 222.*

Nature will not be cheated. Whoso should think to escape the influence of gravitation by throwing his limbs into some peculiar attitude, would not be more deceived than are those who hope to avoid the weight of their depravity by arranging themselves into this or that form of political organization.

*Social Statics, The Duty of the State.*

Nothing but the slow modification of human nature by the discipline of social life can

produce permanently advantageous changes. A fundamental error pervading the thinking of nearly all parties, political and social, is that evils admit of immediate and radical remedies.

*Introduction to A Plea for Liberty.*

Each has a private interest in public morals and profits by improving them. . . . The improvement of others, physically, intellectually, and morally, personally concerns each; since their imperfections tell in raising the cost of all the commodities he buys, in increasing the taxes and rates he pays, and in the losses of time, trouble, and money, daily brought on him by others' carelessness, stupidity, or unconscientiousness.—*The Principles of Ethics*, § 78.

Those possessed by strong hopes habitually dwell on the promised pleasures and think nothing of the accompanying pains. A further exemplification of this truth is supplied by these political enthusiasts and fanatical revolutionists. Impressed with the miseries existing under our present social arrangements, and not regarding these miseries as caused by the ill-working of a human nature but partially adapted to the social state, they imagine them to be forthwith

curable by this or that rearrangement. Yet, even did their plans succeed it could only be by substituting one kind of evil for another.—*The Man versus the State, The Coming Slavery.*

Admitting that for the fanatic some wild anticipation is needful as a stimulus, and recognizing the usefulness of his delusion as adapted to his particular nature and his particular function, the man of higher type must be content with greatly-moderated expectations, while he perseveres with undiminished efforts. He has to see how comparatively little can be done, and yet to find it worth while to do that little; so uniting philanthropic energy with philosophic calm.

*The Study of Sociology*, ch. 16.

There needs but a continuance of absolute peace externally, and a rigorous insistence on non-aggression internally, to ensure the moulding of men into a form naturally characterized by all the virtues.

*The Principles of Ethics*, § 191.

A proper sense of public duty will prompt endeavours to stop abuses the moment they

become visible, without waiting for them to become serious. The misdoings which, in course of time, make useless, or mischievous this or that administration, begin with trivial derelictions of duty, which no one thinks it worth while to protest against. Each increment of mischief, similarly small, is passed over as unimportant; until at length the evil is found to have grown great and perhaps incurable.

*The Principles of Ethics*, § 470.

The "eternal vigilance" required to maintain not only liberty but purity, should have for its guide a principle just opposite to the principle commonly followed. Most men, alike in public affairs and private business-affairs, assume that things are going right until it is proved they are going wrong; whereas their assumption should be that things are going wrong until it is proved they are going right.

*The Principles of Ethics*, § 470.

Moral feeling is a force—a force by which men's actions are to be restrained within certain bounds; and no legislative mechanism can really increase its results. By how much this force is deficient, by so much must its work remain undone.—*Social Statics, The Duty of the State.*

After men's attempts to realize their ideals, and reform society without reforming themselves, have ended in disaster, and, sobered by sufferings, they submit themselves afresh to the hard discipline which has brought us thus far, further progress may be made.

*The Principles of Ethics*, § 474.



## JUSTICE.

Intelligible laws and a good judicial system, would advantage everyone, not simply by righting him when wronged, but by preventing him from being wronged.

*The Study of Sociology, Postscript.*



## JUSTICE.

PERHAPS the soul of goodness in things evil is by nothing better exemplified than by the good thing, justice, which, in a rudimentary form, exists within the evil thing revenge.

*The Principles of Ethics*, § 138.

Enforcement of justice is nothing else than maintenance of the conditions to life as carried on in the social state. And the more completely justice is enforced, the higher will the life become.—*The Study of Sociology*, *Postscript*.

To administer justice,—to mount guard over men's rights,—is simply to render society possible.  
*Social Statics*, *The Limit of State-Duty*.

The average conduct, under the pressure and excitement of social life, as at present carried on, is in sundry respects repulsive.

*Introduction to A Plea for Liberty.*

Administration of justice was originally impracticable, Utopian, and has become more and more practicable only as men have become less savage.—*Social Statics, The Duty of the State.*

It is a tolerably well-ascertained fact that men are still selfish. . . . Were we not selfish, legislative restraint would be unnecessary.

*Social Statics, The Constitution of the State.*

So difficult is it for man to emancipate himself from the invisible fetters which habit and education cast over his intellect; and so palpable is the consequent incompetency of a people to judge rightly of itself and its deeds or opinions, that the fact has been embodied in the aphorism—"No age can write its own history."

*Social Statics, The Rights of Children.*

When we remember that law-enforced charity is, as already shown, inconsistent with justice,

we are taught that in this as in all other cases, what is not just is in the long run not beneficent.

*The Principles of Ethics*, § 454.

Human beings at large, as at present constituted, are far too much swayed by special emotions, temporarily excited, and not held in check by the aggregate of other emotions; and women are carried away by the feelings of the moment still more than men are. This characteristic is at variance with that judicial-mindedness which should guide the making of laws.

*The Principles of Ethics*, § 353.

Aggression which is flagitious when committed by one is not sanctified when committed by a host.—*The Principles of Ethics*, § 366.

• Absolute morality is the regulation of conduct in such way that pain shall not be inflicted.

*Essays, Prison Ethics.*

In dealing with alien beliefs, our endeavour must be, not simply to refrain from injustice of

word or deed ; but also to do justice by an open recognition of positive worth. We must qualify our disagreement with as much as may be of sympathy.—*First Principles*, § 33.

There seems no getting people to accept the truth, which nevertheless is conspicuous enough, that the welfare of a society and the justice of its arrangements are at bottom dependent on the characters of its members ; and that improvement in neither can take place without that improvement in character which results from carrying on peaceful industry under the restraints imposed by an orderly social life.—*The Man versus the State, The Coming Slavery*.

Inequitable government can support itself only by the aid of a nation correspondingly inequitable, in its sentiments and acts. Injustice cannot reign if the community does not furnish a due supply of unjust agents.

*The Study of Sociology*, ch. 16.

It is not the setting up of this or that system of jurisprudence which causes the intercourse

of men with one another to be equitable or otherwise. The matter lies deeper. As with forms of government, so with forms of law, it is the national character that decides. . . . Let us not forget that institutions are *made* of men, and that, frame them together as we may, it is their nature which must finally determine whether the institutions can stand.

*Social Statics, The Duty of the State.*

It is impossible for a judicial system to become efficient faster than men become good. It is only after public morality has gained a certain ascendancy, that the civil power gets strong enough to perform its simplest functions.

*Social Statics, The Duty of the State.*

No philosopher's stone of a constitution can produce golden conduct from leaden instincts. No apparatus of senators, judges, and police, can compensate for the want of an internal governing sentiment. No legislative manipulation can eke out an insufficient morality into a sufficient one. No administrative sleight of hand can save us from ourselves.

*Social Statics, The Duty of the State.*

Were it not that in most cases the proximate hides from view the remote, men would see that in seeking a pure and efficient administration of justice, they are conducing to human happiness far more than in seeking the ends ordinarily classed as philanthropic.

*The Principles of Ethics*, § 467.

Examine into trade practices ; read over business correspondence ; or get a solicitor to detail his conversations with clients :—you will find that in most cases conduct depends, not upon what is right, but upon what is legal. Provided they “keep o’ the windy side of the law,” the great majority are but little restrained by regard for strict rectitude.

*Social Statics, General Considerations.*

Unattainable as pure rectitude is, and will long continue to be, we must keep an eye on the compass which tells us whereabouts it lies ; or we shall otherwise wander in the opposite direction.—*Essays, Prison Ethics.*

Successful endeavours to make the administration of justice prompt, complete, and econ-

omical, will bring pure benefit ; or if not pure benefit, still, an immense surplus of benefit.

*The Study of Sociology, Postscript.*

Maladministration of justice raises, very considerably, the cost of living for all.

*The Study of Sociology, Postscript.*

As certain as it is that pickpockets would multiply if the police became less efficient in catching them, and that the cooking of joint-stock companies' accounts would be made still more common were there no prospect of possible imprisonment or discovery ; so certain is it that in all cases, failure of justice tempts men to injustices. Every unpunished delinquency has a family of delinquencies.

*The Study of Sociology, Postscript.*

If punishments follow transgressions with certainty, and if the temptations to transgress are, by the prospect of certain punishment, more effectually repressed, such temptations must diminish in strength. Energies directed to the illegitimate pursuit of advantages, will be turned

to the legitimate pursuit of advantages ; and with the decrease of those antagonistic relations among citizens caused by injustices, by the fears of injustices, and by the precautions against injustices, will go a growth of good feeling and more sympathetic social relations.

*The Study of Sociology, Postscript.*

This, then, is the law of sub-human justice, that each individual shall receive the benefits and the evils of its own nature and its consequent conduct.—*The Principles of Ethics*, § 250.

Those who have not a strong sense of what is just to themselves, are likewise deficient in a sense of what is just to their fellow men. This has long been a common remark.—*Social Statics, Secondary Derivation of a First Principle.*

The root of all well-ordered social action is a sentiment of justice, which at once insists on personal freedom, and is solicitous for the like freedom of others ; and there at present exists but a very inadequate amount of this sentiment.

*Essays, From Freedom to Bondage.*

The instinct of rights being of itself entirely selfish, merely impels its possessor to maintain his own rights.\* Only by the sympathetic excitement of it, is a desire to behave equitably to others awakened; and when sympathy is absent such a desire is impossible.—*Social Statics, Secondary Derivation of a First Principle.*

The sense of rights, by whose sympathetic excitement men are led to behave justly towards one another, is the same sense of rights by which they are prompted to assert their own claims—their own freedom to exercise their faculties—and to resist every encroachment. This impulse brooks no restraint, save that imposed by fellow-feeling.

*Social Statics, General Considerations.*

The highest form of life, individual and social, is not achievable under a reign of justice only; but there must be joined with it a reign of beneficence.—*The Principles of Ethics*, § 389.

The two great divisions of altruism, Justice and Beneficence, are to be discriminated as the one needful for social equilibrium, and therefore

of public concern, and the other as not needful for social equilibrium, and therefore only of private concern.—*The Principles of Ethics*, § 390.

The requirements of equity must be supplemented by the promptings of kindness. . . . The primary law of a harmonious social co-operation may not be broken for the fulfilment of the secondary law ; and therefore, while enforcement of justice must be a public function, the exercise of beneficence must be a private function.—*The Principles of Ethics*, § 390.

If it is a function of beneficence to mitigate, so far as consists with other ends, the injustices of Nature, then the lowly-endowed should not have those injustices of Nature from which they suffer, made harder to bear by the needlessly harsh treatment of men. Negative beneficence requires that such blame as their failures call for, shall be sparing in amount and gentle in kind.—*The Principles of Ethics*, § 417.

As distinguished from egoistic actions, altruistic actions include all those which either negatively by self-restraint, or positively by

efforts for their benefit, conduce to the welfare of fellow-men : they include both justice and beneficence. . . . The first of these great divisions of altruism implies a sympathetic recognition of others' claims to free activity and the products of free activity ; while the other great division implies a sympathetic recognition of others' claims to receive aid in the obtaining of these products, and in the more effectual carrying on of their lives.

*The Principles of Ethics*, § 389.

Along with growth of human nature into harmony with the moral law, there will go decreasing need for judges and statute-books ; when the right course has become the course spontaneously chosen, prospects of future rewards or punishments will not be wanted as incentives ; and when due regard for others has become instinctive, there will need no code of ceremonies to say how behaviour shall be regulated.—*Essays, Manners and Fashion*.



## LIBERTY.

All other requisites are unimportant compared with this primary requisite, that each shall so live as neither to burden his fellows nor injure his fellows.—*The Study of Sociology*, ch. 14.



## LIBERTY.

THE pride a citizen feels in a national achievement, is the pride in belonging to a nation capable of that achievement: the belonging to such a nation having the tacit implication that in himself there exists the superiority of nature displayed. And the anger aroused in him by an aggression on his nation, is an anger against something which threatens to injure him also by injuring his nation.

*The Study of Sociology*, ch. 9.

Patriotism is nationally that which egoism is individually—has, in fact, the same root; and along with kindred benefits brings kindred evils. Estimation of one's society is a reflex of self-estimation; and assertion of one's society's claims is an indirect assertion of one's own claims as a part of it.

*The Study of Sociology*, ch. 9.

From too much [patriotism] there result national aggressiveness and national vanity. Along with too little, there goes an insufficient tendency to maintain national claims, leading to trespasses by other nations; and there goes an undervaluing of national capacities and institutions, which is discouraging to effort and progress.—*The Study of Sociology*, ch. 9.

Free institutions can be properly worked only by men, each of whom is jealous of his own rights, and also sympathetically jealous of the rights of others—who will neither himself aggress on his neighbours, in small things or great, nor tolerate aggression on them by others.

*Essays, The Americans.*

The Republican form of government is the highest form of government; but because of this it requires the highest type of human nature—a type nowhere at present existing.

*Essays, The Americans.*

Such trespass on liberty as is required to preserve liberty, has a quasi-ethical warrant. Subject only to the condition that all capable

members of the community shall be equally liable to it, that restraint on the rights of free motion and locomotion necessitated by military organization and discipline, is legitimate; provided always that the end in view is defensive war and not offensive war.

*The Principles of Ethics*, § 293.

Every man has freedom to do all that he wills, provided he infringes not the equal freedom of any other man.

*Social Statics*, *First Principle*.

The deed of one man to another tends ultimately to produce a like effect on both, be the deed good or bad.

*Social Statics*, *The Constitution of the State*.

Selfishness on the one side resisting selfishness on the other, inevitably commits sins akin to those it complains of—cannot effectually check harsh dealings without itself using harsh measures.—*The Study of Sociology*, ch. 10.

With passive disregard of others' claims goes active encroachment on them.

*Introduction to A Plea for Liberty*.

The aggressions which selfishness prompts (aggressions which, in a society, have to be restrained by some power that is strong in proportion as the selfishness is intense) can diminish only as fast as selfishness is held in check by sympathy.

*The Study of Sociology*, ch. 8.

The right-feeling parent, however, like the philanthropic legislator, will rejoice not in coercion, but in dispensing with coercion. He will do without law wherever other modes of regulating conduct can be successfully employed; and he will regret the having recourse to law where law is necessary.

*Education*, ch. 3.

With family governments as with political ones, a harsh despotism itself generates a great part of the crimes it has to repress; while on the other hand a mild and liberal rule both avoids many causes of dissension, and so ameliorates the tone of feeling as to diminish the tendency to transgression.—*Education*, ch. 3.

All despotisms, whether political or religious whether of sex, of caste, or of custom, may be

generalized as limitations to individuality, which it is the nature of civilization to remove.

*Social Statics, General Considerations.*

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Resistance to aggression is not simply justifiable but imperative. Non-resistance hurts both altruism and egoism.

*The Study of Sociology*, ch. 8.

As we hold that a theft is a theft whether the amount stolen be a pound or a penny, so we must hold that an aggression is an aggression whether it be great or small.

*The Principles of Ethics*, § 366.

A man's liberties are none the less aggressed upon because those who coerce him do so in the belief that he will be benefited. In thus imposing by force their wills upon his will, they are breaking the law of equal freedom in his person ; and what the motive may be matters not.

*The Principles of Ethics*, § 366.

Everyone is bound to resist distinct aggression, alike in his own interests and in the interests of

other men ; for if no one resists an aggressor he is encouraged in his aggressiveness. If the misbehaviour is towards others, the utterance of blame is not therefore uncalled for, but is in some respects more called for ; since self-interest is no longer a factor.

*The Principles of Ethics*, § 418.

If it be a duty to respect other men's claims, so also is it a duty to maintain our own. That which is sacred in their persons is sacred in ours also.—*Social Statics, The Duty of the State*.

To get above some and be revered by them, and to propitiate those who are above us, is the universal struggle in which the chief energies of life are expended. By the accumulation of wealth, by style of living, by beauty of dress, by display of knowledge or intellect, each tries to subjugate others ; and so aids in weaving that ramified network of restraints by which society is kept in order. . . . We are none of us content with quietly unfolding our own individualities to the full in all directions ; but have a restless craving to impress our individualities upon others, and in some way subordinate them.—*Education*, ch. 1.

If, that the inferior may have benefits which they have not earned, there are taken from the superior benefits which they have earned, it is manifest that when this process is carried to the extent of equalizing the positions of the two, there ceases to be any motive to be superior.

*The Principles of Ethics, § 391.*

Be they committed by many or by few, breaches of equity are in the long run self-defeating. While men continue social units, they cannot transgress the life-principle of society without disastrous consequences somehow or other coming back upon them.

*Social Statics, General Considerations.*

There are many who think that authority, and its ally compulsion, are the sole agencies by which human beings can be controlled.

*Social Statics, The Rights of Women.*

The very idea that reforms may and ought to be effected peacefully, implies a large endowment of the moral sense.

*Social Statics, General Considerations.*

If men have like claims to that freedom which is needful for the exercise of their faculties, then must the freedom of each be bounded by the similar freedoms of all. When, in the pursuit of their respective ends, two individuals clash, the movements of the one remain free only in so far as they do not interfere with the like movements of the other. . . . Every man may claim the fullest liberty to exercise his faculties compatible with the possession of like liberty by every other man.—*Social Statics, Derivation of a First Principle.*

Not only *harmony* of co-operation in the social state, but also *efficiency* of co-operation, is best achieved by conformity to the law of equal freedom.—*The Principles of Ethics*, § 330.

Further progress must be towards increased sacredness of personal claims, and a subordination of whatever limits them.

*Social Statics, General Considerations.*

The popular form of government as contrasted with the monarchical, is professedly one which

places less restraint upon the individual. In speaking of it we use such terms as *free* institutions, *self-government*, civil *liberty*, all implying this. But the diminution of external restraint can take place only at the same rate as the increase of internal restraint.

*Social Statics, The Constitution of the State.*

Conduct has to be ruled either from without or from within. If the rule from within is not efficient, there *must* exist supplementary rule from without. If, on the other hand, all men are properly ruled from within, government becomes needless, and all men are perfectly free.

*Social Statics, The Constitution of the State.*

Beyond those limits to the actions of individuals which it is the business of the State to maintain, individuals have to impose on themselves further limits, prompted by sympathetic consideration for their struggling fellow-citizens. For the battle of life as carried on by competition, even within the bounds set by law, may have a mercilessness akin to the battle of life as carried on by violence. And each citizen, while

in respect of this competition not to be restrained externally, ought to be restrained internally.—*The Principles of Ethics*, § 395.

The arbitrary rule of one human being over another, is fast becoming recognized as essentially rude and brutal. In our day, the man of refined feeling does not like to play the despot over his fellow.

*Social Statics, The Rights of Women.*

The chief faculty of self-rule being the moral sense, the degree of freedom in their institutions which any given people can bear, will be proportionate to the diffusion of this moral sense among them. And only when its influence greatly predominates can so large an instalment of freedom as a democracy become possible.

*Social Statics, The Constitution of the State.*

The same sentiment which leads us to maintain our own rights, leads us, by its sympathetic excitement, to respect the rights of our neighbours. A state in which every one is jealous of his natural claims, is not therefore a litigious

state, because if there is a due fellow-feeling there is of necessity a diminished tendency to aggression. •

*Social Statics, The Rights of Women.*

A society in which it has become a vice to maintain personal independence, and a virtue to submit to a coercive trade-organization and to persecute those who do not, is a society which will rapidly lose again the liberties it has, in recent times, gained. Men who so little understand what freedom is will inevitably lose their freedom.—*The Principles of Ethics*, § 404.

What we call the moral law—the law of equal freedom—is the law under which individuation becomes perfect; and that ability to recognize and act up to this law, is the final endowment of humanity—an endowment now in process of evolution. The increasing assertion of personal rights, is an increasing demand that the external conditions needful to a complete unfolding of the individuality shall be respected.

*Social Statics, General Considerations.*

Every man is free to do that which he wills, provided he infringes not the equal freedom of any other man.

*The Principles of Ethics*, § 272.

No one can be perfectly free till all are free ;  
no one can be perfectly moral till all are moral ;  
no one can be perfectly happy till all are  
happy.

*Social Statics, General Considerations.*

## TRUTH AND HONESTY.

There are lies told by actions as well as lies told by words,  
and ethics gives no more countenance to the one than the other.

*The Principles of Ethics*, § 468.



## TRUTH AND HONESTY.

COMPLETE truthfulness is one of the rarest of virtues. Even those who regard themselves as absolutely truthful are daily guilty of over-statements and under-statements. Exaggeration is almost universal.

*The Principles of Ethics*, § 156.

What we call *truth*, guiding us to successful action and consequent maintenance of life, is simply the accurate correspondence of subjective to objective relations ; while *error*, leading to failure and therefore towards death, is the absence of such accurate correspondence.

*First Principles*, § 25.

There is no immediate connection between bloodthirstiness and the telling of lies. Nor because a man is kind-hearted does it follow that he is truthful.

*The Principles of Ethics*, § 159.

Let every one insist on reality and sincerity, and refrain as much as he can from complimentary usages which involve untruths. If each resolves to tell as few tacit lies as possible, social intercourse will be much healthier.

*The Principles of Ethics*, § 464.

Every one is from time to time surprised by others' behaviour, and even by the deeds of relatives who are best known to him.

. . . . .  
The system under which we at present live fosters dishonesty and lying.

*Introduction to A Plea for Liberty*.

Where personal interests come into play, there must be, even in men intending to be truthful, a great readiness to see the facts which it is convenient to see, and such reluctance to see opposite facts as will prevent much activity in seeking for them.

*The Study of Sociology*, ch. 5.

After much vehement talk about "the veracities," will come utterly unveracious accounts of things and people—accounts made unveracious

by the use of emphatic words where ordinary words alone are warranted : pictures of which the outlines are correct, but the lights and shades and colours are doubly and trebly as strong as they should be.—*The Principles of Ethics*, § 156.

No conclusions can lay claim to absolute truth but such as depend upon truths which are themselves absolute.

*Social Statics, What is Morality ?*

How often misused words generate misleading thoughts!

*The Principles of Ethics*, § 152.

Not only is it always better to believe truth than error ; but the repugnant-looking facts are ever found to be parts of something far better than the ideal which they dispelled.

*Essays, Representative Government.*

Repulsive as is its aspect, the hard fact which dissipates a cherished illusion, is presently found to contain the germ of a more salutary belief. The experience of every one furnishes instances

in which an opinion long shrunk from as seemingly at variance with all that is good, but finally accepted as irresistible, turns out to be fraught with benefits. It is thus with self-knowledge: much as we dislike to admit our defects, we find it better to know and guard against than to ignore them.

*Essays, Representative Government.*

A due negative beneficence will respect an antagonist's *amour propre*; save, perhaps, in cases where his dishonesty, and his consequent endeavour to obscure the truth, demand exposure. Lack of right feeling in this sphere has disastrous public effects. It needs but to glance around at the courses of political controversy and of theological controversy, to see how extreme are the perversions of men's beliefs caused by absence of that sympathetic interpretation which negative beneficence enjoins.

*The Principles of Ethics*, § 412.

In proportion as we love truth more and victory less, we shall become anxious to know what it is which leads our opponents to think as they do. We shall begin to suspect that the pertinacity of belief exhibited by them must result from a perception of something we have

not perceived. And we shall aim to supplement the portion of truth we have found with the portion found by them.—*First Principles*, § 3.

Down to the asking for a receipt, our daily business-habits testify that, in consequence of the prevailing selfishness, it is extremely imprudent to expect men to regard the claims of others equally with their own: all asseverations of good faith notwithstanding.

*Essays, Representative Government.*

Nowhere, then, do we find that repetition of rules of right, already known but disregarded, produces regard for them; but we find that contrariwise it makes the regard for them less than before.—*The Study of Sociology*, ch. 15.

Precepts often heard and little regarded, lose by repetition the small influence they had.

*The Study of Sociology*, ch. 15.

A clever theft was praiseworthy among the Spartans; and it is equally so among Christians, provided it be on a sufficiently large scale.

*Social Statics, The Rights of Women.*

Making due allowance for differences in the kinds and degrees of temptations to which they are exposed, the respective grades of society are tolerably uniform in their morals.

*Essays, Parliamentary Reform.*

Most people dread far more the social frown which follows the doing of something conventionally wrong, than they do the qualms of conscience which follow the doing of something intrinsically wrong.

*The Principles of Ethics, § 456.*

The truly honest man, here and there to be found, is not only without thought of legal, religious, or social compulsion, when he discharges an equitable claim on him; but he is without thought of self-compulsion. He does the right thing with a simple feeling of satisfaction in doing it; and is, indeed, impatient if anything prevents him from having the satisfaction of doing it.

*The Principles of Ethics, § 46.*

That disregard of the rights of property which, among the people at large, shows itself in the

direct form of petty thefts, shows itself among their richer neighbours in various indirect forms, which are scarcely less flagitious and often much more detrimental to fellow-citizens.

*Essays, Parliamentary Reform.*

If the desire for that homage which wealth brings, is the chief stimulus to these strivings after wealth, then the giving of this homage (when given, as it is, with but little discrimination) is the chief cause of the dishonesties into which these strivings betray mercantile men.

*Essays, The Morals of Trade.*

If, after listening to a sermon that has by implication denounced the dishonesties he has been guilty of, the rich ill-doer finds, on leaving church, that his neighbours cap to him, does not this tacit approval go far to neutralize the effect of all he has heard? The truth is that with the great majority of men, the visible expression of social opinion is far the most efficient of incentives and restraints.

*Essays, The Morals of Trade.*

Let the right acquisition and proper use of wealth have their due share of admiration. But

that which we condemn as the chief cause of commercial dishonesty, is the *indiscriminate* admiration of wealth—an admiration that has little or no reference to the character of the possessor.—*Essays, The Morals of Trade.*

When that abhorrence which society now shows to direct theft, is shown to theft of all degrees of indirectness; then will these mercantile vices disappear. When not only the trader who adulterates or gives short measure, but also the merchant who over-trades, the bank-director who countenances an exaggerated report, and the railway-director who repudiates his guarantee, come to be regarded as of the same genus as the pickpocket, and are treated with like disdain; then will the morals of trade become what they should be.

*Essays, The Morals of Trade.*

When wealth obtained by illegitimate means inevitably brings nothing but disgrace—when to wealth rightly acquired is accorded only its due share of homage, while the greatest homage is given to those who consecrate their energies and their means to the noblest ends; then may we

be sure that, along with other accompanying benefits, the morals of trade will be greatly purified.—*Essays, The Morals of Trade.*

When there is fully recognized the truth that moral beauty is higher than intellectual power—when the wish to be admired is in large measure replaced by the wish to be loved ; that strife for distinction which the present phase of civilization shows us will be greatly moderated.

*Essays, The Americans.*

A perfectly moral law must be one which becomes perfectly practicable as human nature becomes perfect. . . . A right rule of conduct must be one which may with advantage be adopted by all. . . . A mode of action which becomes impracticable as it approaches universality, must be wrong.

*The Principles of Ethics, §§ 87—89.*

Whoever hesitates to utter that which he thinks the highest truth, lest it should be too much in advance of the time, may reassure himself by looking at his acts from an impersonal point of view. . . . It is not for nothing that

he has in him these sympathies with some principles and repugnance to others. He, with all his capacities, and aspirations, and beliefs, is not an accident, but a product of the time. He must remember that while he is a descendant of the past he is a parent of the future ; and that his thoughts are as children born to him, which he may not carelessly let die.

*First Principles, § 34.*

Not as adventitious therefore will the wise man regard the faith which is in him. The highest truth he sees he will fearlessly utter ; knowing that, let what may come of it, he is thus playing his right part in the world—knowing that if he can effect the change he aims at—well : if not—well also ; though not *so* well.

*First Principles, § 34.*

It is the duty of every one who regards a doctrine as true and important, to do what he can towards diffusing it, leaving the result to be what it may.

*The Man versus the State—Postscript.*

To the due co-ordination of those complex actions which constitute human life in its

civilized form, there goes not only the pre-requisite—recognition of the proper course; but the further pre-requisite—a due impulse to pursue that course. And on calling to mind our daily failures to fulfil often-repeated resolutions, we shall perceive that lack of the needful desire, rather than lack of the needful insight, is the chief cause of faulty action.

*The Principles of Biology*, § 372.

Right conduct is usually come short of more from defect of will than defect of knowledge.

*The Principles of Biology*, § 372.

Not lack of information, but lack of certain moral sentiment, is the root of the evil.

*Essays, The Americans.*



## SYMPATHY.

If we consider how much both our general welfare and our immediate pleasures depend on sympathy, we shall recognize the importance of whatever makes this sympathy greater.

*Essays, The Origin and Function of Music.*



## SYMPATHY.

IF we bear in mind that by their fellow-feeling men are led to behave justly and kindly to one another—that the difference between the cruelty of the barbarous and the humanity of the civilized, results from the increase of fellow-feeling; if we bear in mind that this faculty which makes us sharers in the joys and sorrows of others, is the basis of all the higher affections; if we bear in mind how much our direct gratifications are intensified by sympathy,—how at the theatre, the concert, the picture-gallery, we lose half our enjoyment if we have no one to enjoy with us;—we shall see that the agencies which communicate it can scarcely be overrated in value.

*Essays, The Origin and Function of Music.*

Whether in parent or child, anger, however caused, and to whomsoever directed, is detrimental. But anger in a parent towards a child,

and a child towards a parent, is especially detrimental ; because it weakens that bond of sympathy which is essential to beneficent control.—*Education*, ch. 3.

Those who are debarred the higher gratifications fall back upon the lower ; those who have no sympathetic pleasures seek selfish ones ; and hence, conversely, the maintenance of happier relations between parents and children is calculated to diminish the number of those offences of which selfishness is the origin.

*Education*, ch. 3.

Savageness begets savageness, and gentleness begets gentleness. Children who are unsympathetically treated become unsympathetic ; whereas treating them with due fellow-feeling is a means of cultivating their fellow-feeling.

*Education*, ch. 3.

Filial beneficence as currently conceived is not wide enough in its range. Except the utterly brutal, all feel that it is imperative to save parents from want or direct physical privations ; but not many feel the imperative-ness of those constant attentions, and small

kindnesses, and manifestations of affection, which are really due. The reciprocity called for includes not material benefits only but moral benefits—such endeavours to make the old age of parents happy, as shall correspond with the endeavours they made to render happy the early days of their children.

*The Principles of Ethics*, § 440.

It is in maturity and old age that we especially see how, as egoistic pleasures grow faint, altruistic actions come in to revive them in new forms. . . . To those who think, it becomes clear that only through sympathy can pleasures be indirectly gained from things that have ceased to yield pleasures directly. In the gratifications derived by parents from the gratifications of their offspring, this is conspicuously shown. Trite as is the remark that men live afresh in their children, it is needful here to set it down as reminding us of the way in which, as the egoistic satisfactions in life fade, altruism renews them while it transfigures them.

*The Principles of Ethics*, § 80.

Sympathy can be strengthened only by exercise. No faculty whatever will grow, save by

the performance of its special function—a muscle by contraction; the intellect by perceiving and thinking; a moral sentiment by feeling. Sympathy, therefore, can be increased only by exciting sympathetic emotions.

*Social Statics, The Rights of Children.*

With the sympathetic being every one feels more sympathy than with others. All conduct themselves with more than usual amiability to a person who hourly discloses a lovable nature. Such a one is practically surrounded by a world of better people than one who is less attractive.

*The Principles of Ethics, § 79.*

If we contrast the state of a man possessing all the material means to happiness, but isolated by his absolute egoism, with the state of an altruistic man relatively poor in means but rich in friends, we may see that various gratifications not to be purchased by money, come in abundance to the last and are inaccessible to the first.—*The Principles of Ethics, § 79.*

Obviously it is the spontaneous outflow of good nature, not in the larger acts of life only

but in all its details, which generates in those around the attachments prompting unstinted benevolence.—*The Principles of Ethics*, § 79.

Sympathy, which makes society possible, is cultivated by social intercourse. By habitual participation in the pleasures of others, the faculty is strengthened ; and whatever prevents this participation, weakens it.

*Essays, Prison Ethics.*

Habitual antagonism with, and destruction of, foes, sears the sympathies ; while daily exchange of products and services among citizens, puts no obstacle to increase of fellow-feeling. And the altruism which grows with peaceful co-operation, ameliorates at once the life without the household and the life within the household.

*The Principles of Sociology*, § 329.

That altruism is right but that egoism is also right, and that there requires a continual compromise between the two, is a conclusion which few consciously formulate, and fewer avow.

. . . . .  
Though up to a certain point altruistic action

blessees giver and receiver, beyond that point it curses giver and receiver.

*The Study of Sociology*, ch. 8.

Such care of self as is needful to exclude the risk of burdening others, is implied in a proper regard for others. . . . Under a social system carried on by exchange of services, those on whom undue self-sacrifice has brought incapacity are commonly obliged to break contracts partially or wholly, and so to inflict evil ; and then any such incapacity as negatives bread-winning, ordinarily imposes, first on relatives and then on friends, or else on the public, a tax implying extra labour. Everyone, therefore, is bound to avoid that thoughtless unselfishness which is apt to bring evils on others—evils that are often greater than those which entire selfishness produces.

*The Principles of Ethics*, § 198.

The sympathy which prompts denial of self to please others, is a sympathy which also receives pleasure from their pleasures when they are otherwise originated. The stronger the fellow-feeling which excites efforts to make others happy, the stronger is the fellow-feeling with their happiness however caused.

*The Principles of Ethics*, § 97.

The kinship of pity to love is shown among other ways in this, that it idealizes its object. Sympathy with one in suffering suppresses, for the time being, remembrance of his transgressions. The feeling which vents itself in "poor fellow"! on seeing one in agony, excludes the thought of "bad fellow," which might at another time arise.—*The Man versus the State, The Coming Slavery.*

Not only does the sympathetic regard for others' welfare which we here class as negative beneficence, forbid the unscrupulous carrying out of certain transactions which strict justice does not forbid, but regard for public welfare does the same thing. Any course which needlessly ruins those who are on the whole carrying on well their occupations, entails an injury to the social organization.

*The Principles of Ethics*, § 402.

That alike for public welfare and private welfare sympathy is essential, we have seen. We have seen that co-operation and the benefits which it brings to each and all, become high in proportion as the altruistic, that is the sympathetic, interests extend. The actions

prompted by fellow-feeling are thus to be counted among those demanded by social conditions.—*The Principles of Ethics*, § 95.

Sometimes it is a duty to withhold censure, and sometimes censure cannot be withheld without breach of duty. . . . To adjust behaviour in such ways as duly to regard all the facts and circumstances, there needs active fellow-feeling and also quick perception and much foresight. Wherever possible, it is desirable that time should be taken for consideration.

*The Principles of Ethics*, § 415.

A man is not absolved from the obligations of beneficence because he is ill ; and if he rightly feels these obligations he will insist that others shall not injure themselves for his benefit.

*The Principles of Ethics*, § 441.

Of gratitude as of humanity, the ultimate root is sympathy.

*The Principles of Ethics*, § 155.

Native as they are to such widely-separated regions of our nature, Love and Coercion cannot

possibly flourish together. Love is sympathetic: Coercion is callous. Love is gentle: Coercion is harsh. Love is self-sacrificing: Coercion is selfish. How can they co-exist? It is the property of the first to attract, while it is that of the last to repel; and, conflicting as they thus do, it is the constant tendency of each to destroy the other.

*Social Statics, The Rights of Women.*

In its bearings upon human happiness, this emotional language which musical culture develops and refines, is only second in importance to the language of the intellect; perhaps not even second to it. For these modifications of voice produced by feelings, are the means of exciting like feelings in others. Joined with gestures and expressions of face, they give life to the otherwise dead words in which the intellect utters its ideas; and so enable the hearer not only to *understand* the state of mind they accompany, but to *partake* of that state. In short, they are the chief media of *sympathy*.

*Essays, The Origin and Function of Music.*

With the increase of sympathy, there arises the double result, that by its increase it tends to decrease the causes of human misery, and in

proportion as it decreases the causes of human misery and increases the causes of happiness it becomes itself the cause of further reflected happiness received by each from others.

*The Principles of Ethics, Appendix to Part I.*

Such growth of sympathy as conditions permit, itself aids in lessening pain and augmenting pleasure; and the greater surplus of pleasure that results makes possible further growth of sympathy.—*The Principles of Ethics*, § 93.

Sympathy. The very faculty above all others needing to be exercised. The faculty which distinguishes the social man from the savage. The faculty which originates the idea of justice and makes men regardful of one another's claims.—*Social Statics, Poor Laws*.

The natural prompter of right conduct to others, and the natural opponent of misconduct to others, is sympathy; for out of sympathy grow both the kindly emotions, and that sentiment of justice which restrains us from aggressions.—*Essays, Prison Ethics*.

Though we must keep up the distinction between them, it is nevertheless true that *justice* and *beneficence* have a common root; and the reader will now at once perceive that the common root is—Sympathy.—*Social Statics, Secondary Derivation of the First Principle.*

Whoever thinks that men might have full sympathy with their fellows, while lacking all sympathy with inferior creatures, will discover his error on looking at the facts.

*Social Statics, General Considerations.*

It cannot be denied that all activities with which there is joined the consciousness that other sentient beings, far inferior though they may be, are made to suffer, are to some extent demoralizing. The sympathies do, indeed, admit of being so far specialized that the same person who is unsympathetic towards wild animals may be in large measure sympathetic towards fellow-men; but a full amount of sympathy cannot well be present in the one relation and absent in the other.

*The Principles of Ethics, § 227.*

In its ultimate form, then, altruism will be the achievement of gratification through sympathy with those gratifications of others which are mainly produced by their activities of all kinds successfully carried on—sympathetic gratification which costs the receiver nothing, but is a gratis addition to his egoistic gratifications.—*The Principles of Ethics*, § 97.

## HAPPINESS.

That happiness is the supreme end is beyond question true ; for this is the concomitant of that highest life which every theory of moral guidance has distinctly or vaguely in view.

*The Principles of Ethics*, § 62.



## HAPPINESS.

THE standard of happiness is infinitely variable. In all ages—among every people—by each class—do we find different notions of it entertained. . . . Could we compare the air castles of the ploughman and the philosopher, we should find them of widely different styles of architecture.—*Social Statics, Happiness as an Immediate Aim.*

The minds of no two individuals contain the same combination of elements. There is in each a different balance of desires. Therefore the conditions adapted for the highest enjoyment of one, would not perfectly compass the same end for any other. And, consequently, the notion of happiness must vary with the disposition and character.—*Social Statics, Happiness as an Immediate Aim.*

Whatever ascetic morality, or rather immorality, may say, pleasures and pains are the incentives and restraints by which Nature keeps her progeny from destruction. No contemptuous title of "pig-philosophy" will alter the eternal fact that Misery is the highway to Death; while Happiness is added Life and the giver of Life.

*Essays, Representative Government.*

In respect to the knowing-faculties, we may confidently trust in the general law, that under normal conditions, healthful action is pleasurable, while action which gives pain is not healthful.

*Education, ch. 2.*

An intensified life, which may be summed up as—great labour, great profit, great expenditure—has for its concomitant a wear and tear which considerably diminishes in one direction the good gained in another. . . . So that it may, and in many cases does, result that diminished happiness goes along with increased prosperity.

*Essays, The Americans.*

Incapacity of every kind and of whatever degree, causes unhappiness directly and indirectly

—directly by the pain consequent on the over-taxing of inadequate faculty, and indirectly by the non-fulfilment, or imperfect fulfilment, of certain conditions to welfare. Conversely, capacity of every kind sufficient for the requirement, conduces to happiness immediately and remotely—immediately by the pleasure accompanying the normal exercise of each power that is up to its work, and remotely by the pleasures which are furthered by the ends achieved.

*The Principles of Ethics*, § 70.

Sentient beings have progressed from low to high types, under the law that the superior shall profit by their superiority and the inferior shall suffer from their inferiority. Conformity to this law has been, and is still, needful, not only for the continuance of life but for the increase of happiness; since the superior are those having faculties better adjusted to the requirements—faculties, therefore, which bring in their exercise greater pleasure and less pain.

*The Principles of Ethics*, § 74.

Misery has necessarily to be borne by a constitution out of harmony with its conditions; and a constitution inherited from primitive men

is out of harmony with the conditions imposed on existing men. Hence it is impossible to establish forthwith a satisfactory social state.

*Introduction to A Plea for Liberty.*

Though most of our pleasures are to be accepted as concomitants of those various expenditures of energy conducive to self-sustentation and sustentation of family ; yet the pursuit of pleasure for pleasure's sake is to be sanctioned, and even enjoined, when primary duties have been fulfilled.—*The Principles of Ethics*, § 225.

Pursuit of happiness without regard to the conditions by fulfilment of which happiness is to be achieved, is foolish socially as well as individually—nay, indeed, more foolish ; since the evils of disregarding the conditions are not unfrequently evaded by the individual, but, in consequence of the averaging of effects among many individuals, cannot be evaded by the society.—*The Principles of Ethics*, § 375.

Who that has lived thirty years in the world has not discovered that Pleasure is coy ; and must not be too directly pursued, but must be

caught unawares? . . . . By the time we have got ready our elaborate apparatus by which to secure happiness, the happiness is gone.

*Essays, Manners and Fashion.*

The *exclusive* pursuit of what are distinguished as pleasures and amusements, is disappointing.

*Essays, The Ethics of Kant.*

Every part of conduct which directly or indirectly affects welfare has an ethical aspect.

*The Principles of Ethics, § 212.*

The gratifications reached by those who make the pursuit of gratifications a business, dwindle to a minimum ; while the trouble, and vexation, and jealousy, and disappointment, rise to a maximum. That this is an inevitable result anyone may see who studies the psychology of the matter. The pleasure-hunting life fails for the reason that it leaves large parts of the nature unexercised : it neglects the satisfactions gained by successful activity, and there is missing from it the serene consciousness of services rendered to others.

*The Study of Sociology, ch. 10.*

One of the most massive and enduring gratifications is the feeling of personal worth, ever afresh brought into consciousness by effectual action; and an idle life is balked of its hopes partly because it lacks this.

*The Study of Sociology*, ch. 10.

Self-gratifications, considered separately or in the aggregate, lose their intensities by that too great persistence in them which results if they are made the exclusive objects of pursuit. . . . The sensitiveness to purely personal enjoyments is maintained at a higher pitch by those who minister to the enjoyments of others, than it is by those who devote themselves wholly to personal enjoyments.

*The Principles of Ethics*, § 80.

To assume that egoistic pleasures may be relinquished to any extent, is to fall into one of those many errors of ethical speculation which result from ignoring the truths of biology.

*The Principles of Ethics*, § 88.

As everyone may see, fashionable life is passed, not in being happy, but in playing at

being happy. And yet the manifest corollary is not drawn by those engaged in this life.

*The Study of Sociology*, ch. 10.

Social beneficence, then, does not include participation in these kinds of social intercourse which lose the aim in the preparation, and the actuality in the show. Contrariwise, it enjoins unceasing resistance to a system which achieves pain while seeking pleasure.

*The Principles of Ethics*, § 459.

Far from being true, then, is the belief that the rationalization of social observances is relatively unimportant. It may be doubted whether, as measured by the effects on happiness, it is not an end more important than any other. The simplification of appliances and usages, with resulting decrease of the friction of life, a well-wisher to his species will unceasingly strive for. Social beneficence here finds an object to be kept ever in view.

*The Principles of Ethics*, § 465.

To the egoistic motives for culture have to be added the altruistic motives. A human being devoid of knowledge, and with none of that

intellectual life which discipline of the faculties gives, is utterly uninteresting. To become a pleasure-yielding person is a social duty. Hence culture, and especially the culture which conduces to enlivenment, has an ethical sanction and something more. Especially is this true of æsthetic culture.—*The Principles of Ethics*, § 224.

Be the cause what it may, however, works of art open new fields of delight, and by hedonism acceptance of this delight is sanctioned, or rather enjoined. Few pleasures are more entirely to be approved, and less open to abuse, than those yielded by paintings, and of course also by sculptures.—*The Principles of Ethics*, § 226.

To compass greatest happiness, the human constitution must be such that each man may fulfil his own nature, not only without diminishing other men's spheres of activity, but without inflicting unhappiness on other men in any direct or indirect way.—*Social Statics, Greatest Happiness must be sought indirectly*.

The highest altruism being that which ministers not to the egoistic satisfactions of others only, but also to their altruistic satisfactions.

*The Principles of Ethics*, § 97.

One who is sympathetic in the highest sense, is mentally engaged solely in representing pleasure as experienced by another ; and pursues it for the benefit of that other, forgetting any participation he will have in it.

*The Principles of Ethics*, § 95.

Harmonious co-operation, by which alone . . the greatest happiness can be attained, is, as we saw, made possible only by respect for one another's claims ; there must be neither those direct aggressions which we class as crimes against person and property, nor must there be those indirect aggressions constituted by breaches of contracts. So that maintenance of equitable relations between men, is the condition to attainment of greatest happiness in all societies ; however much the greatest happiness attainable in each may differ in nature, or amount, or both.

*The Principles of Ethics*, § 61.

But let these beings be so constituted that each, in addition to the pleasurable emotions personally received by him, can sympathetically participate in the pleasurable emotions of others, and the sum-total of happiness becomes largely augmented.—*Social Statics, Greatest Happiness must be sought indirectly.*

Pleasure will be gained by giving pleasure. . . . In the truly sympathetic, attention is so absorbed with the proximate end, others' happiness, that there is none given to the prospective self-happiness which may ultimately result.

*The Principles of Ethics*, § 95.

Of the self-happiness gained by seeking others' happiness, probably the largest amount is that due to the strengthening of the altruistic sentiments and re-appearance of these strengthened sentiments in offspring; prompting them to a conduct which makes parenthood a blessing.

*The Principles of Ethics*, § 81, note.

On each person there is imposed not only the peremptory obligation so to carry on his life as to avoid inequitably interfering with the carrying on of others' lives, and not only the less peremptory obligation to aid under various circumstances the carrying on of their lives, but there is imposed some obligation to increase the pleasures of their lives by sociality, and by the cultivation of those powers which conduce to sociality.—*The Principles of Ethics*, § 228.

Each member of a race fulfilling the conditions to greatest happiness, must be so constituted

that he may obtain full satisfaction for every desire without diminishing the power of others to obtain like satisfactions: nay, must derive pleasure from seeing pleasure in others.

*Social Statics, General Considerations.*

To be that which he naturally is—to do just what he would spontaneously do—is essential to the full happiness of each, and therefore to the greatest happiness of all. Hence, in virtue of the law of adaptation, our advance must be towards a state in which this entire satisfaction of every desire, or perfect fulfilment of individual life, becomes possible.

*Social Statics, General Considerations.*



## SELF-CONTROL, ETC.

Moral suasion is very admirable ; good for us—good, indeed, for all who can be induced to use it.

*Social Statics, General Considerations.*



## SELF-CONTROL, ETC.

WHAT now is the most important attribute of man as a moral being? May we not answer—the faculty of self-control? This it is which forms a chief distinction between the human being and the brute. It is in virtue of this that man is defined as a creature “looking before and after.” It is in their larger endowment of this that the civilized races are superior to the savage. In supremacy of this consists one of the perfections of the ideal man.

*Social Statics, The Rights of Children.*

As an abstract truth we all admit that passion distorts judgment ; yet we never inquire whether our passions are influencing us. We all decry prejudice, yet are all prejudiced.

*Social Statics, The Rights of Children.*

A fiery passion consumes all evidences opposed to its gratification, and fusing together

those that serve its purpose, casts them into weapons by which to achieve its end. There is no deed so vicious but what the actor excuses to himself; and if the deed is often repeated the excuse becomes a creed.

*Social Statics, The Rights of Women.*

The power of self-government, like all other powers, can be developed only by exercise. Whoso is to rule over his passions in maturity, must be practised in ruling over his passions during youth.

*Social Statics, The Rights of Children.*

How is the power of self-restraint to be increased? By a sharp experience alone can anything be done. Those in whom this faculty needs drawing out—*educating*—must be left to the discipline of Nature, and allowed to bear the pains attendant on their defect of character. The only cure for imprudence is the suffering which imprudence entails. Nothing but bringing him face to face with stern necessity, and letting him feel how unbending, how un pitying it is, can improve the man of ill-governed desires.

*Social Statics, National Education.*

We see how habits, and interests, and likings, mould the theories of those around us; yet forget that our own theories are similarly moulded. Nevertheless, the instances in which our feelings bias us in spite of ourselves are of hourly recurrence. That proprietary passion which a man has for his ideas, veils their defects from him as effectually as maternal fondness blinds a mother to the imperfections of her offspring.

*Social Statics, The Rights of Children.*

It is a common trait of human nature to seek some excuse when found in the wrong. Invaded self-esteem sets up a defence, and anything is made to serve.—*Essays, The Inadequacy of "Natural Selection."*

Self-regard in excess produces two classes of evils. By prompting undue assertion of personal claims it excites aggression and antagonism; and by creating undue estimation of personal powers it excites futile efforts that end in catastrophes. Deficient self-regard produces two opposite classes of evils: by not asserting personal claims, it invites aggression, so fostering selfishness in others; and by not

adequately valuing personal powers it causes a falling short of attainable benefits.

*The Study of Sociology*, ch. 9.

Proper self-estimation is needful for due regulation of our efforts in relation to their ends. Under-estimation of self involves the letting-slip of advantages that might have been gained. Over-estimation of self prompts attempts which fail from want of due capacity. In either case there is an average of evil experienced—benefit missed or effort thrown away.

*The Principles of Psychology*, § 517.

It is, indeed, becoming clear to most that habitual gross transgressions return upon the perpetrators, . . . but it is not yet clear to them that the like is true of those lesser transgressions they themselves persist in. . . . While in some cases it is scarcely possible to trace the secret channels through which our misbehaviour to others returns upon us, there are other cases in which the reaction is palpable. . . . It is often long before these recoils come; but they do come, nevertheless.

*Social Statics, General Considerations.*

A consequence, good or bad, that is immediate and clearly apprehended, influences conduct far

more potently than a consequence that has to be traced through a long chain of actions or influences, and, as eventually reached, is not a particular and readily conceivable one, but a general and vaguely conceivable one.

*Essays, Railway Morals and Railway Policy.*

To see clearly how a right or wrong act generates consequences, internal and external, that go on branching out more widely as years progress, requires a rare power of analysis. To mentally represent even a single series of these consequences, as it stretches out into the remote future, requires an equally rare power of imagination. And to estimate these consequences in their totality, ever multiplying in number while diminishing in intensity, requires a grasp of thought possessed by none. Yet it is only by such analysis, such imagination, and such grasp, that conduct can be rightly guided in the absence of all other control: only so can ultimate rewards and penalties be made to outweigh proximate pains and pleasures.

*First Principles, § 32.*

Every day yields illustrations of the way in which men think only of the proximate and ignore the remote.

*The Principles of Ethics, § 342.*

Speaking broadly, every man works that he may avoid suffering.

*Introduction to A Plea for Liberty.*

If to be ignorant were as safe as to be wise, no one would become wise. And all measures which tend to put ignorance upon a par with wisdom, inevitably check the growth of wisdom.

*Social Statics, Sanitary Supervision.*

Did much knowledge and piercing intelligence suffice to make men good, then Bacon should have been honest, and Napoleon should have been just. Where the character is defective, intellect, no matter how high, fails to regulate rightly, because predominant desires falsify its estimates. Nay, even a distinct foresight of evil consequences will not restrain when strong passions are at work.—*Social Statics, National Education.*

Table-talk proves that nine out of ten people read what amuses them rather than what instructs them; and proves, also, that the last thing they read is something which tells them disagreeable truths or dispels groundless hopes. That popular education results in an extensive

reading of publications which foster pleasant illusions rather than of those which insist on hard realities, is beyond question.—*The Man versus the State, The Coming Slavery.*

Nearly all are prone to mental occupations of easy kinds, or kinds which yield pleasurable excitements with small efforts; and history, biography, fiction, poetry, are, in this respect, more attractive to the majority than science—more attractive than that knowledge of the order of things at large which serves for guidance.

*The Principles of Ethics*, § 222.

To the mass of people nothing is so costly as thought. The fact that, taking the world over, ninety-nine people out of a hundred accept the creed to which they were born, exemplifies their mental attitude towards things at large. Nearly all of them pursue mechanically the routine to which they have been accustomed, and are not only blind to its defects, but will not recognize them as defects when they are pointed out. And the reluctance to think which they show everywhere else, is shown in their dealings with children.—*The Principles of Ethics*, § 435.

The higher the wisdom the more incomprehensible does it become by ignorance. It is a manifest fact, that the popular man or writer is always one who is but little in advance of the mass, and consequently understandable by them: never the man who is far in advance of them and out of their sight. Appreciation of another implies some community of thought.

*Essays, Representative Government.*

We say that a man's character may be told by the company he keeps. We might similarly say, that the truth of a belief may be judged by the beliefs with which it is associated.

*Social Statics, The Rights of Children.*

Every one who looks back and compares his early impressions respecting states of things in his own society with the impressions he now has, will see how erroneous were the beliefs once so decided, and how probable it is that even his revised beliefs are but partially true.

*The Study of Sociology, ch. 5.*

When a man's knowledge is not in order, the more of it he has the greater will be his confusion of thought.—*The Study of Sociology, ch. 11.*

Up to a certain point appliances are needful for results ; but beyond that point, results decrease as appliances increase.

*The Study of Sociology*, ch. 11.

When facts are not organized into faculty, the larger the mass of them the more will the mind stagger under its burden ; hampered instead of helped by its acquisitions.

*The Study of Sociology*, ch. 11.

Try to fit a hand with five fingers into a glove with four. Your difficulty aptly parallels the difficulty of putting a complex conception into a mind not having a proportionately-complex faculty.—*The Study of Sociology*, ch. 6.

One who undertakes to explain an involved matter to a person of undisciplined intelligence, finds that though the person has understood each part of the explanation, he has failed to co-ordinate the parts ; because the first has dropped out of his mind before the last is reached. This holds not of listeners only, but of many readers.

*The Study of Sociology*, Postscript.

Even in conversations about simple matters, statements clearly made are often misconceived from impatience of attention. . . . Continually it turns out that from the beginning of a sentence in course of utterance, they have inferred an entire meaning; and, ignoring the qualifying clauses which follow, quite misapprehend the idea conveyed. This impatience of attention is connected with, and often results from, inability to grasp as a whole the elements of a complex proposition.

*The Study of Sociology, Postscript.*

Arriving at correct judgments on disputed questions, much depends on the attitude of mind we preserve while listening to, or taking part in, the controversy; and for the preservation of a right attitude, it is needful that we should learn how true, and yet how untrue, are average human beliefs.—*First Principles*, § 1.

While many admit the abstract probability that a falsity has usually a nucleus of reality, few bear this abstract probability in mind, when passing judgment on the opinions of others.

*First Principles*, § 1.

Doubtless whoever feels the greatness of the error to which his fellows cling and the greatness of the truth which they reject, will find it hard to show a due patience. . . . It is hard for him to bear the manifestation of that pride of ignorance which so far exceeds the pride of science. . . . But he must restrain such feelings. Though he may be unable to do this during the excitement of controversy, or when otherwise brought face to face with current superstitions, he must yet qualify his antagonism in calmer moments ; so that his mature judgment and resulting conduct may be without bias.—*First Principles*, § 33.

As every other agreeable emotion raises the tide of life, so does the agreeable emotion which accompanies a benevolent deed.—*The Principles of Ethics*, § 80.

The emotion accompanying every generous act adds an atom to the fabric of the ideal man. As no cruel thing can be done without character being thrust a degree back towards barbarism, so no kind thing can be done without character being moved a degree forward towards perfection.—*Social Statics, Poor Laws*.

Things are so organized that until men have grown up to the level of a higher belief, they cannot receive it: nominally, they may hold it, but not virtually.—*Education*, ch. 3.

Most people largely fail to emancipate themselves from those prosaic conceptions of the world and life which mechanical routine tends to produce; and they would fail utterly were all their days passed in work. There require intervals of passivity during which the vast process of things amid which we live may be contemplated, and receptivity of the appropriate thoughts and feelings fostered.

*The Principles of Ethics*, § 208.

One is sometimes saddened to think what a vast majority of men come into the world and go out of it again knowing scarcely at all what kind of world it is. And this thought suggests that while it is to be sanctioned for gratification's sake, travelling is to be further sanctioned for the sake of culture; since the accompanying enlargement of the experiences profoundly affects the general conceptions and rationalizes them.

*The Principles of Ethics*, § 226.

With sports, ethics has little concern beyond graduating its degrees of reprobation. Such of them as involve the direct infliction of pain, especially on fellow-beings, are nothing but means to the gratification of feelings inherited from savages of the baser sort. That after these thousands of years of social discipline, there should still be so many who like to see the encounters of the prize-ring, or witness the goring of horses and riders in the arena, shows how slowly the instincts of the barbarian are being subdued. No condemnation can be too strong for these sanguinary amusements which keep alive in men the worst parts of their natures and thus profoundly vitiate social life.

*The Principles of Ethics*, § 227.

The admiration accorded to the "pluck" of one who fights in a base cause is a vicious admiration, demoralizing to those who feel it.

*The Study of Sociology*, ch. 8.

Of indoor games which chiefly demand quickness of perception, quickness of reasoning, and quickness of judgment, general approval may be expressed with qualifications of no great importance. . . . Of course, such ethical sanction

as is given to games, cannot be given where gambling or betting is an accompaniment.

*The Principles of Ethics*, § 227.

Accomplishments, the fine arts, *belles-lettres*, and all those things which, as we say, constitute the efflorescence of civilization, should be wholly subordinate to that instruction and discipline on which civilization rests. *As they occupy the leisure part of life, so should they occupy the leisure part of education.*—*Education*, ch. I.

The saying that beauty is but skin-deep, is but a skin-deep saying.

*Essays, Personal Beauty.*

Vocal music, and by consequence all music, is an idealization of the natural language of passion.

. . . . .

Cadence is the commentary of the emotions on the propositions of the intellect.

*Essays, The Origin and Function of Music.*

There are words and tones and facial expressions which throughout daily intercourse continually excite disagreeable emotions, and others which excite agreeable emotions; and the amounts of happiness or of misery created by them, often far exceed the amounts created by maleficent or beneficent actions of conspicuous kinds.—*The Principles of Ethics*, § 471.

Already Protestant cathedral music, more impersonal than any other, serves not unfitly to express feelings suggested by the thought of a transitory life, alike of the individual and of the race—a life which is but an infinitesimal product of a Power without any bounds we can find or imagine; and hereafter such music may still better express these feelings.

*The Principles of Sociology*, § 655.

Here in respect of work, there in respect of amusement, now in respect of culture, and again in respect of a hobby, there is undue absorption of energy; and no one seems to pause and ask whether the pursuit of their particular aim does not unduly sacrifice the pursuit of other aims. It is especially thus with the pursuit of beauty, or that which is thought to be beauty.

*The Principles of Ethics*, § 463.

Exhaustive observation is an element in all great success. It is not to artists, naturalists, and men of science only, that it is needful. . . . , Nothing requires more to be insisted on than that vivid and complete impressions are all-essential. No sound fabric of wisdom can be woven out of rotten raw-material.

*Education*, ch. 2.

Within the sphere of our positive knowledge we nowhere see mind without life ; we nowhere see life without a body ; we nowhere see a full life—a life which is high alike in respect of intensity, breadth, and length,—without a healthy body. Every breach of the laws of bodily health produces a physical damage, which eventually damages in some way, though often in an invisible way, the mental health.

*The Principles of Ethics*, § 223.

The claims of dependents and the claims of fellow-citizens with whom engagements have been made, alike forbid excess of work : energy must not be so wastefully expended as to jeopardize fulfilment of them. A sane judgment has to balance between the demand for such efforts as are required to meet these claims, and

the demand for such rest as will prevent exhaustion and incapacity. Duty to others forbids overtax of self.—*The Principles of Ethics*, § 209.

Perhaps nothing will so much hasten the time when body and mind will both be adequately cared for, as the diffusion of the belief that the preservation of health is a *duty*. Few seem conscious that there is such a thing as physical morality.—*Education*, ch. 4.

Only by varied iteration can alien conceptions be forced on reluctant minds.

*The Principles of Ethics*, Preface.

Not for altruistic reasons only, but also for egoistic reasons, should the tendency to blame be kept under restraint. For beyond the direct self-injury caused by excess of it, there is the indirect self-injury arising from failure of its purpose. Those whose fault-finding is perpetual cease to be regarded; and those who, though in authority, but rarely blame, produce unusual effects.—*The Principles of Ethics*, § 417.

Not only will you have constantly to analyze the motives of your children, but you will have to analyze your own motives—to discriminate between those internal suggestions springing from a true parental solicitude and those which spring from your own selfishness, your love of ease, your lust of dominion.—*Education*, ch. 3.

Children are injuriously influenced both by the hope that they will be enabled to live without labour and by the fulfilment of that hope. . . . There can be no truly healthful life if benefits are dissociated from efforts. The principle on which human beings, in common with all other beings (save parasites), are organized, is that sustentation shall be effected by action; and detriment results if the sustentation comes without the action. . . . The demoralization caused by "great expectations" is matter of common remark. . . . Due regard for his own claims, for the claims of fellow-citizens, and for social claims, should conspire with a far-seeing beneficence in preventing a parent from making his children independent.

*The Principles of Ethics*, § 438.

The growth and prosperity of any organization is bound up with the doing of work of

some kind or other. Mere receptivity will not suffice, there must be independent activity.—  
*'Letter published in the 'Midland Naturalist,'*  
1883.

It will become a matter of wonder that there should ever have existed those who thought it admirable to enjoy without working, at the expense of others who worked without enjoying.

*The Study of Sociology*, ch. 10.

Demand and supply is the law of life as well as the law of trade. Would you draw out and increase some feeble sentiment? Then you must set it to do, as well as it can, the work required of it. It must be kept ever active, ever strained, ever inconvenienced by its incompetence. Under this treatment it will, in the slow course of generations, attain to efficiency; and what was once its impossible task will become the source of a healthy, pleasurable, and desired excitement.

*Social Statics, The Limit of State-Duty.*

Men who have invested their labour in noble deeds, and receive by way of interest the best wishes and cordial greetings of society, may be

considered as having claims to these rewards of virtue, resembling the claims of others to the rewards of industry.

*The Principles of Ethics*, § 307.

That a man's right to the produce of his brain is equally valid with his right to the produce of his hands, is a fact which has yet obtained but a very imperfect recognition.

. . . . .  
Recognition of the right of property in ideas, is only less important than the recognition of the right of property in goods.—*Social Statics, The Right of Property in Ideas.*

We may trace everywhere in human affairs a tendency to transform the means into the end. All see that the miser does this when, making the accumulation of money his sole satisfaction, he forgets that money is of value only to purchase satisfactions. But it is less commonly seen that the like is true of the work by which the money is accumulated—that industry too, bodily or mental, is but a means; and that it is as irrational to pursue it to the exclusion of that complete living it subserves, as it is for the miser to accumulate money and make no use of it.

*Essay, The Americans.*

At present those who circulate a calumny without inquiring into the evidence, or estimating the probability, are supposed by most people to have committed no offence ; but, hereafter, it will perhaps be seen that they cannot be exonerated. Indeed in law they are not exonerated, but are liable to a penalty.

*The Principles of Ethics*, § 307.

A form of selfishness occasionally displayed, and rightly condemned, is that of men who display without bounds their remarkable conversational powers. . . . One who monopolizes conversation loses more by moral reprobation than he gains by intellectual approbation.

*The Principles of Ethics*, § 412.

As law differentiates from personal commands, and as morality differentiates from religious injunctions, so politeness differentiates from ceremonial observance. To which I may add, so does rational usage differentiate from fashion.—*The Principles of Sociology*, § 432.

If the observances regulating social intercourse lose their sway faster than the feelings which

prompt true politeness develop, there inevitably follows more or less rudeness in behaviour and consequent liability to discord.

*The Principles of Sociology*, § 433.

Already some disapproval of those who marry for money or position is expressed ; and this, growing stronger, may be expected to purify the monogamic union by making it in all cases real instead of being in many cases nominal . . . . there will come a time when the union by affection will be held of primary moment and the union by law as of secondary moment. Those higher sentiments accompanying union of the sexes . . . . may be expected to develop still more as decline of militancy and growth of industrialism foster altruism, . . . for sympathy, which is the root of altruism, is a chief element in these sentiments.

*The Principles of Sociology*, § 339.

Command is a blight to the affections. Whatsoever of beauty—whatsoever of poetry, there is in the passion that unites the sexes, withers up and dies in the cold atmosphere of authority.

*Social Statics, The Rights of Women.*

Beneficence when constrained ceases to be beneficence. 'Unfortunately many of the observances prompted by kindness, become mechanical as fast as they become established ; and in so doing lose much of that beauty they originally had. When what were concessions come to be claimed as rights, the pleasurable feelings on both sides which at first accompanied them, disappear, and are sometimes replaced by opposite feelings—the claiming of the assumed rights implies egoism, and the yielding of them is without sympathy.

*The Principles of Ethics*, § 433.

There needs a revised ideal of life. . . . Life is not for learning, nor is life for working, but learning and working are for life. The primary use of knowledge is for such guidance of conduct under all circumstances as shall make living complete. All other uses of knowledge are secondary. It scarcely needs saying that the primary use of work is that of supplying the materials and aids to living completely ; and that any other uses of work are secondary. But in men's conceptions the secondary has in great measure usurped the place of the primary. . . . The first use of all knowledge is the right ordering of all actions.—*Essays, The Americans*.

One truth must grow ever clearer—the truth that there is an Inscrutable Existence everywhere manifested, to which he [the man of science] can neither find nor conceive beginning or end. Amid the mysteries which become the more mysterious the more they are thought about, there will remain the one absolute certainty, that he is ever in presence of an Infinite and Eternal Energy, from which all things proceed.—*The Principles of Sociology*, § 660.

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